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J. Wilbur Chapman

THE story of an inspired and consecrated life. The great revivalist, avoiding sensationalism, offering no creed other than simple Christianity, made evangelical history.

The story of his work in the British Isles, the Holy Land, the Philippines, Australia, New Zealand, Tasmania, Korea, and Japan, is profoundly interesting.

Fourteen times in thirteen years he broke down. But he was not to be kept from his labours. And the end came, a month after the armistice, after heroic work with the National Service Commission of the Presbyterian Church.

J. WILBUR CHAPMAN

A BIOGRAPHY

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J. Wilbur Chapman

J. WILBUR CHAPMAN

A BIOGRAPHY

BY
FORD C. OTTMAN, 1859-

INTRODUCTION BY
JOHN F. CARSON

GARDEN CITY NEW YORK
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DEDICATED

TO

MABEL CORNELIA MOULTON CHAPMAN

When worthless grandeur fills the embellished urn,
No poignant grief attends the sable bier;
But when distinguished excellence we mourn,
Deep is the sorrow, genuine the tear.

—Old Epitaph.

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INTRODUCTION

FOR more than a quarter of a century Dr. J. Wilbur Chapman was a potent presence and a formative force in the councils and activities of the evangelical church.

He was conspicuous, not as one who sought preferment or place, but as one who, "for Christ's sake and the Gospel's," gave himself to the service of his fellowmen. He was great among us in that he was the servant of all.

Though he was unique there was no singularity in his person or his ministry. He had no eccentricities of manner or of speech, nor did he need such aids. He was heard, and heard gladly, in all parts of the world because of an undertone of reality, a ring of certainty, a note of conviction: all of which were constant in his personality and directed his simple yet cogent and sinewy speech.

Throughout his ministry Dr. Chapman maintained a high conception of his office. This he magnified and was himself thereby enlarged. A man among men, he was genial, jovial, ready of wit; yet ever and everywhere a minister of Jesus Christ. Although clericalism was to him an abomination he was always the clergyman.

As an ambassador of Christ he was loyal to the commission and the message he received. He faithfully delivered his message, and his ministry was therefore effective and fruitful.

The cardinal truths he believed and defended were the Divine Inspiration of the Scriptures, the Deity of Jesus

Christ, the Personality of the Holy Spirit, the Primacy of the Atonement, and the Return of our Lord.

Love for Christ was his ruling passion, the evangel of Christ was his message: in the life he lived, in the sermons he preached, in the books he wrote, in the songs he composed.

He was a preacher to preachers. There are ministers in all lands who, but for his compelling touch, would not be preaching to-day, and innumerable others who, because of their contact with him, are preaching with greater power. He had a passion for souls, but he had also a passion for soul winners. Great were the evangelistic meetings that he conducted, but equally great were the conferences that he held for ministers. In these conferences ministers of Jesus Christ were born anew to a higher ideal, to a finer consecration, to a more spiritual ministry.

It is eminently fitting that the story of his eventful life should be written, not for his sake, not to magnify one who has passed beyond the reach or need of man's praise, but for our sakes who live, that the image of the man may be impressed upon us, and that the inspiration of his life-work may summon us to nobler service.

There are many who might have written his life as it was seen and known in its public phases. Important and suggestive as these aspects were, such an account would be but fractional. The hidden values would be absent from the reckoning.

The fine parts of Dr. Chapman's life were invisible—his dreams and ideals, his spiritual aspirations, his far-flung vision, his broad plans; all that the ministry of light and shadow, of gladness and tears, of losses and gains, had wrought in the evolution of his character: these were the

man, and except his biographer had knowledge of them he could not tell the whole story.

To write his life none among his friends was so well qualified as Dr. Ottman. He knew Dr. Chapman as few men knew him. He knew his inmost life, and by him was loved and trusted. In all his ministry Dr. Ottman was his confidant, his companion in the home and on his world journeys, his friend and counsellor, a sharer of his joys and sorrows. Such intimacy supplies a biographer with materials for a sympathetic and revealing interpretation.

I have read the manuscript of this volume. Its literary style is chaste and elevated. Its wealth of historic reference is instructive. Its survey of world conditions during the period covered is most discriminating. Its delineation of the character and its estimate of the services of Dr. Chapman are accurate, appreciative, and compelling.

What Boswell did for Johnson and Francis Wilson did for Joseph Jefferson, Ford C. Ottman has done for J. Wilbur Chapman.

In these times, when the call to the ministry is so urgent, I wish that this book might be placed in the hands of all the young men in our colleges and theological seminaries. As the story of Brainerd inspired Henry Martyn, a student of Cambridge, and made him a missionary, so should this story of Chapman inspire young men and lead them into the holy ministry of the Gospel.

JOHN F. CARSON.

J. WILBUR CHAPMAN

A BIOGRAPHY

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CHAPTER I

LINEAGE

THROUGH heredity our ancestors may enrich or impoverish us, but the law of heredity defies uniformity and fails to account for endless variations.

Out of common clay all men are formed: some to be vessels of honour; others to be vessels of dishonour. We cannot appreciate the worth of the one or apprehend the use of the other without consideration of the mystic force that moulds the clay into the form it takes. The ethics of the spirit are not less mysterious than the ethics of the dust.

Ruskin has disclosed the weird potentialities in the mud we trample under foot. But by whom or by what is this potentiality controlled and evolved? By whose ingenuity may the atoms of this mud be separated and then combined into the sapphire, the diamond, and the ruby set in a star of snow?

Organic chemistry may be defined as the chemistry of the carbon compounds. But who frames and executes the law that determines whether the carbon compound shall be a bit of graphite or a gem for a royal coronet?

Equally arresting are the questions relative to the evolutionary forces of the spirit.

Biography, the writing of a life, means more than a superficial survey of a field. It involves the sending of thought-shafts, where no eye can penetrate, deep down into intellectual processes, into dominating emotional forces, far aloft into the celestial realms of spirit guidance, backward in perhaps a futile search for natural causes, and onward thence to discern the index finger of God pointing the way over which the feet are to travel.

The study of a genealogical table, however alluring, is freighted with dangerous possibilities. Blue blood, like the more common kind, has its disturbing whirlpools. Yet all of us are more or less curious to learn something of our lineage. We ponder over the hieroglyphics of old tombstones and we dig into the musty records of past generations in the illusive hope that, somewhere along the line, we may discover a distinguished ancestor to whom, if we are not quite willing to credit our fame, we may charge our folly.

Moody used to tell of a man who, in tracing the line of his ancestry, ran up against a horse thief, which discouraged all further research. Yet even such a man might have derived comfort from the suggestion once made by Spurgeon that, were the best of us willing to go back far enough, we should find our common ancestor to have been a gardener under indictment for stealing his Master's fruit.

Genealogical trees with trunks "gnarled and twisted into myriad strange forms" mark the channels through which the blood of human nature pours. But mere blood, patrician or plebeian, is neither guaranty of greatness nor antecedent of littleness. The scion of royalty is often

degenerate, and out of obscurity may emerge distinguished nobility.

In tracing the lineage of him of whom this book is to speak we enter in and pass through the lordly council halls of a life rarely endowed and crowned with world-encircling accomplishments.

The Bible tells us of "a man sent from God, whose name was John." It is the terse delineation of one destined to be the forerunner of Another greater than himself. Without irreverence, but with a similar suggestion, we may say, "there was a man sent from God, whose name was John"—the first of the Chapman lineage to set foot on American shores.

Joane, the mother of that same John, was a granddaughter of Roger and Joane Sumner, who lived in Oxfordshire, England, about the year 1578. In the sixth generation there was born of this line at Roxbury, Massachusetts, on the twenty-seventh of November, 1745, Increase Sumner, who became the Governor of Massachusetts. The genealogical record of the Sumners enrolls other great and illustrious names: Edwin Vose Sumner, Major-General in the United States Volunteers, who turned the tide against the Confederates at the battle of Seven Pines; Charles Sumner, the distinguished United States Senator from Massachusetts; John Bird Sumner, the Archbishop of Canterbury and Primate of all England; Charles Richard Sumner, the Bishop of Winchester. Such are the names that bear witness to the richness of the blood that flowed in the veins of Joane, the mother of John Chapman.

John was a Saxon as the name Chapman implies. The word means—so it is said—a peddler. But Bardsley, in his book on "English Surnames," published by the Hutton

Company, London, 1873, will not permit of so summary a definition. As if defending the name against such aspersion, he says: "The Chapman, I will have you know, was a great man. He was not a hawker or peddler but had a fixed residence and a shop (a store, doubtless a department store) and if ever he took to the road he drove double or even four-in-hand."

John Chapman, it may be inferred from the character of his mother, was not without such education as his times made possible.

Oxford had already discovered her great need of Rugby, and Rugby was crippled for lack of the free district school. But the Motherland had not yet awakened to the insistent call for a Common School System, although her delectable daughter Priscilla, across the ocean, had already blazed the trail, building in the American forest, first the Church and next to it the free school, even before she had laid the footing-stones for her own habitation.

But John was by no means untaught. His parents knew something, perhaps considerable, of books, and the parish curate, as appears to have been the custom, was doubtless the schoolmaster. Such was the early training, and then, constrained by the frugality of those days, John at the age of fourteen was "bound out" for seven years of apprenticeship to learn the art of weaving.

When this time of servitude had run its monotonous course, and John was free, the lure of London, the Mecca of all English boys, drew him with its multiple enchantments.

The road over which he travelled entered the city at the Paddington Gate. Paddington was not then the great railway terminal it is to-day. It was, however, the centre

where the post-boys changed horses for the last lap down to the general office on the Strand.

John, so it is stated, slept the first night at "The Blue Owl"—the little hostelry to which Chaucer has given fame—and where later, once at least, "the great Johnson sat with Goldsmith, and together they cracked wits over their pipes and beer."

Of the length of time John remained in London we have no record, nor of the events of his stay any chronicle; but the direction of his life takes a determinative turn when next we hear of him strolling in Epping Forest. Perhaps wearied with the sights and sounds of the city he sought the forest solitude to think out for himself the course of his career. Epping Forest was not unlike Sherwood, where Robin Hood and his merry outlaws lived in the realm of the greenwood and the fat and jolly Friar Tuck took tribute from his more opulent brethren.

In such romantic haunts, with "giant oaks and silvery birches, a realm prodigal of trees, o'er-canopied with green leaves until the sun had ado to send his rays down, carpeted with brown moss and emerald grasses, thicketed with a rich undergrowth of bryony and clematis, prickly holly and golden furz, and a host of minor shrubs," aimlessly wandered the English boy, dreaming of his future, little anticipating the violent twist about to be given to any preconceived plan of his own. Suddenly, against his will, every purpose thwarted, every tie broken, he was by force arrested and borne on and on for many years, an exile, to return to England nevermore.

In a word he was kidnapped, carried to a man-of-war, and impressed into service, to go forth not knowing whither he went.

But God knew, and John Chapman was borne whither God had planned, and where, again with no consent of man, he should become the first of his line in America and the progenitor of him concerning whom these pages are written.

What the experiences were of John Chapman while under enforced service to the English Government we have no means of determining. We know that he lived during the reign of Queen Anne—"The Augustan Age of English Literature"—so called because of the eminent literary men whom the Queen gathered about her and whose ability she encouraged. The great military leader of her reign was the Duke of Marlborough, husband of the imperious Duchess for whom the Queen had so deep and romantic an attachment.

Anne had ascended the throne on the very day on which the Triple Alliance between England, Holland, and the German Empire against France had been renewed. Louis XIV had from the beginning favoured the claims of the Pretender and in various other ways he had given offence to the English, resulting at last in a declaration of war against France. The war lasted eleven years and involved the French and English colonies in America.

In June, 1707, a large body of men under the command of Colonel Marsh sailed from Nantucket for Port Royal, Acadia, convoyed by an English man-of-war, and later on we read of ships and troops leaving Boston accompanied by a fleet from England with troops under Colonel Nicholson. John Chapman had undoubtedly come into Boston Harbour on one of these English men-of-war.

A little more than a century before, John Alden, a cooper in Southampton, was doing some repair work on the never-to-be-forgotten *Mayflower*, and by some influence he

was led to join the company of Pilgrims that sailed for Plymouth Rock. He settled in Duxbury, and in 1621, to the great distress—it may be inferred—of Miles Standish, he was married to Priscilla Mullins. For more than half a century he was one of the magistrates of the colony, and he outlived all the signers of the *Mayflower* compact. A grandson of this John Alden, Captain Samuel, a few years younger than John Chapman, was living at Duxbury when the English fleet sailed up the channel between Hull and the Lower Light and came to anchor where the Charles and the Mystic unite their tides. Captain Samuel Alden in some manner became acquainted with John Chapman and heard from his own lips the story of his impressment into the English service. The Captain still lived in the old home at Duxbury where, highly esteemed by his neighbours, he held a position of trust in the town. Through his influence or by his help—just how we are not told—John Chapman managed to make his escape from the English troopship and, cleverly eluding an attempt to recapture him, fled to North Stonington, Connecticut.

Weaving was in demand in the new as well as in the old England, and with it John, having been qualified by his apprenticeship, soon became fully occupied. Manifestly and for obvious reasons he lived a quiet and retired life. There is a brief suggestion of his having drifted eastward to Wakefield, Rhode Island; but about 1708 we find him busy with his loom at North Stonington and there, on the sixteenth of February, 1710, he was married to Sarah Brown. He remained in Stonington for the rest of his life, dying there in 1760 being—as the record reads—"over 80 years of age."

The names of the descendants of John Chapman, to the

end of the third generation, with the methodical precision of the custom of the Puritans, were written and are now to be found in the official records of North Stonington, Connecticut.

In the first generation we find the names: Sarah, Jonah, John, William, Andrew, Thomas, Sumner, and Eunice.

Doubtless in memory of John's mother, and in recognition of her illustrious ancestry, the seventh child was called Sumner. The other Bible names show the Puritan spirit that governed their selection.

Andrew, the fifth child, was born at North Stonington, March third, 1719. He was married to Hannah, the daughter of Benoni Smith, the year 1746.

To them ten children were born and to each was given a name taken from the Bible: Andrew, Joseph, Ruth, Hannah, Andrew 2nd, Nahum, Nathan, Amos, Sarah, and Jonas.

Andrew, the first born, died in his fourth year and in his memory Andrew the second was named.

The eighth child, Amos, was among the early pioneers from New England.

The first white settlement was made in Ohio at Marietta. These settlers came mostly from New England, and among them were veterans of the Revolutionary War.

In 1787 Congress had made provision for such settlement, and General Arthur St. Clair had been sent out as governor. His humiliating defeat by the Indians evoked the wrath of Washington who recalled him and sent the brave and daring Anthony Wayne to retrieve the disaster. By him the Indians were routed at a battle on the Maumee, not far from the present site of Toledo.

In 1795 the treaty of Greenville was signed and all northern Ohio was ceded to the United States and was soon thickly settled by a tide of immigrants flowing in from New England.

In 1816 Indiana was admitted to the Union and, during the six years preceding, the population of Ohio had grown from two hundred thousand to four hundred thousand; while that of Indiana had increased threefold.

Northern Indiana is doubtless the moraine of a sometime glacier that piled up, north of the Wabash, with deposit of clay, gravel, and boulders, which characterize that half of the state. Southern Indiana is altogether different. The Wabash, famed in song and story, navigable for three hundred miles, crosses the state midway of its latitude and then, with a sharp turn southward, constitutes its western boundary with Illinois and, in conjunction with the Ohio, throws southern Indiana into a great peninsula. Here, through uncounted centuries, a forest vast and undisturbed had endowed the soil with a depth and richness surpassed by no garden spot on earth. The Whitewater Valley was and is yet an area of most delightsome fertility and verdure.

But more significant even than the physical aspect of these fair forest glades is the character of the people that flowed in to take possession of them.

In Boston the Ohio Company had been organized, and to it there had been made a grant of one and one half million acres. Immediately the great northern watershed into Lake Erie, as well as southern Michigan, became the centres of teeming populations. The great tide of immigration flowed around the Whitewater Valley but not into it. Only very quietly, man by man, and family by family, this garden spot of the state came to be occupied.

Gradually but persistently the cornfields and orchards of the husbandmen emerged from the falling forests of the pioneer. While these forests were tumbling, to be turned into bridges and town halls and schools and homes, there came among the pioneers Amos Chapman, who had met and married Elizabeth Cox and afterward settled in Wayne County, Indiana.

To them were born nine children: Amos, Mary, Sidney, Rosann, Nancy Fewell, Joseph Fewell, Betsey Ann, John, and Ellis.

Amos Chapman, the first born, became a physician and on December seventh, 1820, married Anna Garner, who was born May tenth, 1799, and died in 1835.

To them were born six children: Elizabeth, Mary, Alexander Hamilton, Ann, Matilda, and Garner.

Alexander Hamilton, the third child, was born in Brownsville, Indiana, August twenty-sixth, 1826. With his father he studied medicine, but never followed the profession. He lived successively in Brownsville, Alquina, Richmond, Knightstown, Richmond (all in Indiana), West Florence, Ohio, and again and finally in Richmond, Indiana. He was married at Westville, Ohio, to Lorinda, daughter of James and Mary Bell McWhinney.

To them six children were born: Ida Lorinda, J. Wilbur, Edwin Garner, Anna Mary, Jessie Luella, Charles Rachford.

Both parents died in Richmond: the mother October twenty-ninth, 1872; and the father, March sixteenth, 1878.

CHAPTER II

ENVIRONMENT

J. WILBUR CHAPMAN was born in Richmond, Indiana, on Friday, June seventeenth, 1859.

The natural environment of Richmond, his home life, his boyhood associates and activities, the church, the school, the very atmosphere, surcharged with elements that were to break into flames of civil war—all these made their contribution to the moulding of his character.

In 1804 two men from Kentucky, Judge Peter Fleming and Joseph Wasson, a soldier of the Revolution, discovered the Whitewater Valley and made the first entry of land near the line that divided Ohio from what was then known as the Indian Territory.

Prior to that time no white man had ventured to invade the forest of the Whitewater Valley where the wild beast and the Indian roamed unmolested except when at war with one another.

For nearly a century a divine palladium had turned aside the swirling waves, one after another, of alien immigration, to reserve the cathedral forest aisles for Puritan and Quaker, the latter, as a guerdon for their meekness, taking possession of the greater part of the inheritance.

In 1806 David Hoover, with some companions, left his father's house on the Miami and, having passed the Kentucky settlement on the Whitewater, explored the west

bank of the Middle Fork to within a mile and a half of the present site of Richmond.

They returned home, declaring that they had found gushing springs of cold water, future mill-seats, limestone and gravel quarries and, in fact—"the promised land."

Upon this favourable report the Hoover family, the same year, 1806, moved up to the Middle Fork and took possession of several hundred acres of choice land.

Judge Hoover belonged to the Society of Friends and he delighted to call himself a John the Baptist of that sect which settled and fixed its indelible impress upon Richmond.

This same Judge Hoover was the ancestor—so it is by some supposed—of the modern Joseph destined to control the granaries of the world during a famine more devastating than the one that swept over and desolated Egypt.

For ten years the town was called Smithville, after John Smith, one of the first settlers.

When the townsite was laid out, and lots began to be sold, the townspeople objected to the plebeian "Smithville." The question was referred to Thomas Roberts, James Regg, and David Hoover.

Roberts suggested Waterford, Reggs liked Plainfield, Hoover proposed Richmond. Hoover's preference was adopted and Smithville was discarded for Richmond.

Timothy Nicholson, now more than ninety years of age and living in Richmond, states that:

> Friends, chiefly from North and South Carolina, were the first settlers in Richmond in 1806, and for several years they constituted much the larger part of the citizens, and even now Richmond is often called "The Quaker City of the West," as Philadelphia is termed "The Quaker City."

Richmond now has a population of more than thirty thousand, an area of more than three thousand acres, one tenth of which is devoted to public parks.

During the first half century of the settlement public libraries multiplied throughout the Whitewater district and many homes were possessed of collections of standard and high-class literature.

The Lyceum became popular, and posted courses of lectures by such gifted men as Edward Everett, Bayard Taylor, George William Curtis, Doctor Hall, Wendell Phillips, and Park Benjamin. Concerts were also given by Ole Bull and Annie Louise Carey.

This tranquil region gave to the state four governors: Wallace, Noble, Ray, and the great war Governor, Oliver Perry Morton, afterward U. S. Senator.

General Lew Wallace, brevetted on the field after the capture of Ft. Donaldson, and subsequently author of "Ben Hur"; Dr. Edward Eggleston; James Whitcomb Riley; William M. Chase, America's great portrait painter; Eads, who engineered the building of the St. Louis Bridge and the Mississippi Jetty; Honourable George W. Julian, member of Congress: all were Whitewater boys.

But of those born in the Whitewater district there is none nobler, none worthy of more enduring fame than he who for Christ's sake lost his life, to find it again multiplied by the number redeemed through his ministry.

In his letter Mr. Nicholson writes:

DEAR FRIEND:

In response to thy request I may say, in 1870, I purchased the property No. 132 South Ninth Street, Richmond.

Alexander Chapman and family lived in a plain two-story brick house, No. 124, north of us, there being only a small brick cottage between us.

I had not previously been acquainted with Alexander Chapman. At that time Wilbur was engaged in selling milk, delivering it to customers from his wagon.

Peddling milk at eleven years of age! Yes, and selling newspapers, and working for a confectioner, and keeping books, and doing all kinds of work to earn a little something that he might relieve the strain upon his father, and to speak of it often thereafter in public addresses for the encouragement of boys that were passing through a similar struggle!

Yet it must not be supposed that his home was one of poverty. It was quite the contrary.

Charles White, who recently died, was an intimate boyhood friend of Wilbur and has left this record:

I have seen statements about Dr. Chapman's early life that would lead one to believe that his parents were very poor. This is not correct. There was indeed the brief period of disappointment and struggle; but Mr. A. H. Chapman always maintained income and the family lived very comfortably, and abundantly supplied.

After a few rapid changes this vocation finally assumed the form of the Insurance Adjustor, an office never accorded except to men of the highest intelligence and integrity. In opulence or stress the family enjoyed the most cordial social standing in the best homes in Richmond.

Mr. White refers also to the "milk business" in a way that implies less of hardship than might have been supposed:

He never "peddled milk on a cart" as has been said. For about a year he lived at "The Greenway Dairy"—just south of Richmond, one of those model Whitewater farms, the pride of the county, as a member of the Pyle family who conducted it. They were expert horsemen and their stud always embraced driving and saddle horses of superior merit. Wilbur did deliver milk for them but behind as fine coach horses as any high stepper that ever crossed Fifth Avenue.

Dr. Chapman from imperishable memories has drawn for us a picture of his boyhood home:

My own experience in connection with my early home was unique. My father was in more than comfortable circumstances; and the earliest memory of my boyhood is associated with the comforts that in those days would be considered wealth, but in the light of the vast fortunes which men are able to acquire to-day, it would be looked upon as little more than a fair competency.

I think that for myself, at least, it was the good Providence of God which changed the fortunes of my father, and compelled me to experience what was certainly discomfort and, I might almost say, the hardship of life.

By one of those reverses of fortune, so often experienced in American business life, my father's property was swept away; and I can to this day recall how the location of our home was changed from one part of the city to another, and the house in which we dwelt, instead of being commodious, was extremely small.

I have always felt that by this experience my ministry has been enriched; and when I have preached to others concerning the disappointments of life, I have remembered the pained expression of my father's countenance when he realized that his wife and children must battle more strenuously, and bear heavier burdens than he had ever meant them to bear.

I also recall how my mother, with her naturally sunny disposition, greeted reverses with a smile and filled the rooms of our smaller home with the music of the hymns she sang.

I have a most beautiful memory of family worship; of the Sunday afternoons when as a household we read God's Word together and sang the hymns of the church; and the influence which has been exerted on my life by this memory has been very great.

My mother died when I was little more than a child, and my father soon after was called Home, but as I look back on my boyhood trials, I can see how God used them to help me on.

I can see my mother sitting one day at the window, her work in her hands, and her children playing at her knees, when, dropping the work which was occupying her mind, and folding her hands, with upturned face, she began to sing softly—

"Come thou fount of every blessing,
Tune my heart to sing thy praise."

In after years I heard Patti sing. I stood one whole night waiting in line to buy a ticket which would admit me to the great music hall in Cincinnati where this queen of singers was to render her part of the Oratorio of the Messiah; but Patti made no such impression upon me as was made by my mother.

My mother went home to God when she was little more than a girl; but I can still feel her kiss upon my cheek, and in memory I often hear the words of counsel she gave to me on the last night she spent on earth.

When she was gone my father had a mother's tenderness added to a father's strength, and when just in the prime of life he passed over to the other shore, I was left with a memory which has enriched my life beyond my power to express.*

In this retrospection the lines are softened and the darker memories sunk into oblivion.

The tribute paid to his parents shows how deep and abiding were the impressions, and such hallowed memories enabled him to portray with singular accuracy the beauty of a Christian home.

His mother died on Tuesday, October twenty-ninth, 1872, a little more than thirty-five years of age. Wilbur was but four months past his thirteenth year. Only those who have had and loved such mothers can sound the depth of their bitter loss. Many a time, in after years, his eyes would fill when the soloist sang:

O mother when I think of thee,
'Tis but a step to Calvary,
Thy gentle hand upon my brow
Is leading me to Jesus now.

Many a wild and wayward son under such awakened memories has returned to God.

Fortunate indeed is the boy who, when the mother is no more, has a sister that in some measure can fill the mother's

*From the Preface of "When Home Is Heaven," published by Fleming H. Revell Company, New York.

place. Such was Wilbur's sister Ida and she but two and a half years older than he.

"Too much credit," writes Charles White, "cannot be given to this daughter and sister for her unwearied watchfulness over the younger sister and three brothers. She early became the dependable housekeeper, the motherly resort of the children for every childish wish or woe, the adept and busy needlewoman for mending and patching, darning, and what not; and a pastry cook forsooth, who transcended in skill any French *chef* that ever wore a white cap"—and then, with a touch of tenderness, he adds—"she was a dear and good friend to her brother's playmates."

Ida, with a charming modesty, cannot be allured into the confession of any merit accruing to herself; but, with all spontaneity, she delights to accord to "Willie" his constant loving, brotherly spirit. Concerning herself the most she could be induced to say is this:

> There was only two and one half years difference in our ages, and after mother died we both always tried to do what we could for one another. We were good chums always. He was always very thoughtful and kind and the best brother ever.

Happy memories drifting down through fifty years!

To Ida, now Mrs. W. H. Thompson, and to "Eddie"—as Wilbur always affectionately called his younger brother—we are indebted for an account of adolescent activities that define for us a sturdy, typical, all-around American boy.

Once he wandered away and was lost in the forest, and a searching party went after him "with lanterns and horns and bells."

He was a fine ball player, an expert kite flyer, and he had a consuming passion for "the old swimming hole" about

two miles from home. "Fleecy Dale"—so White calls it—and he adds, "sometimes we would walk there, but often we would drive our pony 'Bob-tailed Billy' and when we did, Billy would get his swim with the rest of us."

Wilbur began school at seven, spending one year at the county school at West Florence and then to grade and high school in Richmond.

He is described as "a good scholar, always standing well in his class, concentrated when he studied, learning lessons easily and quickly." One teacher wishes that "he had been obliged to work a little harder, for then he would have had less time for throwing paper wads."

Out of school we find him—as his name imports—a "shopman" or trader. At one time a goat constituted his capital stock. When the family could no longer tolerate the goat he traded it for a snare drum. When the snare drum became an insufferable nuisance he traded that for a jig-saw. He formed a partnership with White under the firm name of "Chapman, White & Company." With the jig-saw they made ornamental brackets and sold at profit. Wilbur was a genius in all such devices. He whittled with a jack knife a wall bracket with two shelves which was exhibited at the County Fair and commended for its beauty of design and finish of craftsmanship. All such products of the jig-saw were sold through a house-to-house canvass and at prices ranging from one dollar and fifty cents to three dollars and fifty cents each. At one time they took an agency from a Connecticut printing firm and carried around with them samples of calling cards and letterheads, selling these to the citizens and increasing their revenue.

In his earlier days there can be found no evidence of any inclination toward the ministry; and yet, curiously enough,

his sister Ida tells us that "from the time he was about four or five years old he was always playing church. He was the preacher and the rest of us the congregation. He had a chair for a pulpit and no one was ever allowed to occupy that place but himself."

When older, he had some thought of becoming a school teacher or possibly a college professor. In this he had his father's approval. At that time he also inclined toward the ministry, but to this his father was opposed. "No," said he, "there are enough poor ministers now. The bar and the pulpit are over filled. No doubt, as some have said, 'there is room at the top'; but you, Wilbur, would not be a success in that high calling. You are too full of fun and mischief. If there is a minister in our family it will be your brother Ed, not you." Such decisive negatives banished from his mind, during the remainder of his father's life, all thought of the ministry. But when the father lay dead in the house, and before his funeral, Wilbur said to Ida, "Wouldn't you be a minister?" "Yes," she answered, "you have my consent, and I am sure that God has called you."

In the Water Street Mission the converts will testify to the year, the month, the day, and the hour, when they passed "from death into life."

But Dr. Chapman was never able to give so definite a record of his conversion. Brought up in a Christian home, dedicated to God in his infancy, influenced by precept and example, he never knew, as many another, just when or where he became a Christian.

But he did know—and spoke of it repeatedly thereafter—when he made his public confession of faith in Christ.

For a long time he attended the "Quaker's First Day

School" in the morning. Dr. Mordecai Fletcher was his teacher. In the afternoon he went to the Grace Methodist Sunday School. Here his teacher was the wife of the Superintendent of the school, Mr. C. C. Binkley, a distinguished lawyer and State Senator.

At this writing Mrs. Binkley is still living in Indianapolis. Dr. F. W. Taylor, a life-long friend of Dr. Chapman, had an interview with Mrs. Binkley, whom he describes as "a charming woman, eighty-two years old, mentally alert, and filled with the same enthusiasm for Christ which she manifested when she was the teacher of Wilbur."

In response to Dr. Taylor's request for some facts about Wilbur when in her class Mrs. Binkley says:

Several years after he became an Evangelist he conducted a meeting in Richmond, his early home, and one Sunday morning attended the Love Feast of Grace M. E. Church: many persons when giving their experience told of their conversion at that altar, or during meetings there. Doctor Chapman said " my first impulse to lead a religious life was given me when a young man through the influence of Mrs. Charles C. Binkley, when in her class over in that corner." That was the first I knew that such an impression had been made upon him while in the class. He did not then give any details of the incident, as he did repeatedly afterward. I was not at church that morning, but heard of his remarks from many who were there.

My name has been connected with Doctor Chapman's for several years because of his oft-repeated statement concerning his decision to accept Christ. I regret that I do not remember the incident; such appeals were frequently made in the Sunday School, and as I was always pleading with the young men to acknowledge Christ I know such special personal urging was repeated many, many times, indeed probably as often as public appeals were made. But unfortunately there were not many J. Wilbur Chapmans who responded.

During the twenty years I had a class of young men, there were, of course, many changes. I recall that at one time every member belonged to families who were affiliated with churches of other denominations than the Methodist, and while it was always my aim to impress the necessity of living better lives, and being Christians, I

did not urge the young men to become Methodists, and thus separate families; and to-day many of these young men are now active workers in various churches; and while no other one has become as noted as Doctor Chapman in religious work, I am thankful that their upright, conscientious lives are helping to make a better world.

I have a letter from Doctor Chapman written April twenty-eighth, 1916, when after many years he learned where I lived, as I left Richmond years ago—in this he says—"I suspect you have forgotten me, but I assure you I will never forget you, and I wonder if you remember that day when in Grace Methodist Sunday School you put your hand under my elbow and lifted me just a little bit, and I stood up with the others to acknowledge Christ. I do not know if this was the day of my conversion, but I do know it was the day of my acknowledgment of Christ, and in every part of the world I have visited I have told what you did for me, and I have no doubt but that thousands of Sunday School teachers have by this story been influenced to seek to lead somebody to Christ. I remember you so very, very well, and I wish to thank you for all that you did for me"—and then Mrs. Binkley concludes—

I trust that in the great day I may receive the welcome commendation—"she hath done what she could."

In more than one sermon the great evangelist referred to what Mrs. Binkley thus relates and held her up as an example of the power of a personal touch in leading the soul to an open confession of Christ.

On Sunday, September third, 1876, he and his brother "Eddie" united with the Presbyterian Church at Richmond. That week he left for Oberlin. This is certified by a letter written by his father and directed to him there dated September tenth, 1876.

In this letter the father writes:

Do not forget my remarks to you on last Sabbath evening just one week ago. I think of them and of you, and to-day in church my mind wandered back to the scenes of a week ago and to the stand you and Eddie took, that at your early age you came out and willingly placed yourself on the side of right in the church. How gratifying to me and to us all! And oh, Willie, night and morning my prayer has been

offered for you, that God will bless and direct you, that He will keep you from danger, sin, and temptation, and if it be His will to spare you, that you may be a good and useful man in the world.

To this letter there is appended a postscript in red ink:

Willie, preserve this letter and look it over occasionally. I think it will prove beneficial to you.

A. H. C.

Little did the father dream of how that letter would be cherished, surviving his own death and that of his son, and bequeathed as a priceless legacy to his grandchildren.

In Scripture there is the record of one who "being dead yet speaketh." In the margin it reads—"is yet spoken of."

CHAPTER III

COLLEGE AND SEMINARY

OBERLIN COLLEGE, saturated with the memory of Charles G. Finney, was a field favourable to the quickening and growth of the evangelistic spirit.

To that institution there went, as before stated, young Chapman with a letter of introduction as follows:

Richmond, 1st of September, 1876.

DR. J. H. FAIRCHILD,
President of Oberlin College,

Dear Sir:

This will introduce to you J. Wilbur Chapman of our city, and a member of our Presbyterian Church. He purposes to become a student in your College and I commend him to your attention.

In habits, morals, industry, economy, conduct, etc., you will find him all that you can desire. I know nothing as to his scholarship except that what attainments he has made have been while attending to other business and of his own motion. He is worthy of your fullest confidence, and any assistance you can give him in finding good and cheap boarding will be fully appreciated. Both he and Mr. McWhinney go to your place as entire strangers, and I trust that you will give them a little kindly oversight till they are fully in the harness.

Mr. Chapman would like to enter the Freshman class in Latin and Mathematics and to begin at once the study of Greek. If allowed to do so I am confident that he will fully sustain himself.

Sincerely yours,
I. M. HUGHES.

Dr. Hughes was the pastor of the Presbyterian Church of Richmond and the letter was written on Friday night

when Wilbur on confession of faith was received by the session into membership of the Church.

Oberlin began as a co-educational institution in 1833, and two years later Mr. Finney arrived to occupy the Chair of Theology. He continued as a Professor until 1851 when he was elected President. It may have been his spirit pervading the Institution that drew Wilbur to it.

Before going to Oberlin he had acquired a moderate account in a Richmond savings bank and throughout his college and seminary career he was able, by his own work during vacations, to increase his resources to such an extent that before leaving the Seminary he was self-sustaining.

During his college term at Oberlin he received from home, with unfailing regularity, letters that he treasured and carefully kept through life. In more than fifty of these letters his father rarely failed to exhort him "to diligence and to devotion." "Secure a room," he wrote, "entirely to yourself so that you may not be hindered in study or in devout meditation and prayer. Do not permit it ever to become a resort for the many that you will encounter. Let the room be a sanctuary consecrated to Christ." In these letters, over and over again, there is the urgent appeal for him to be constant in his efforts to lead others to the Saviour. It is interesting to notice that these letters, in contrast with all former ones, are never addressed "Willie" nor even "Will" but by the simple, proud title—"My Son." Twice he admonished him, "not to incur debt," and, when preparing to return home, "to make sure that nothing remained unpaid."

In those days he possessed a violin and, by his persistent endeavour to master it, revealed his love for music. But

his expense account became too great and he was compelled to sacrifice the instrument for fifteen dollars.

At one time he reluctantly wrote to his brother "Ed"—then working in a Richmond bank—to know if a little relief could not be accorded. His father answered the letter with something of a proud touch of gentle reproof—"Do you not think you ought to write to me about such matters? I enclose my check for fifteen dollars. Let me know if there is further need."

Attention is called to these small matters because they reveal so clearly the human and ordinary experiences to which he was no stranger.

After spending one year at Oberlin he, in the fall of 1877, matriculated in Lake Forest College. This Institution under that name was established in 1876. The educational Institution of which it was the outcome was first incorporated in 1857 under the name of Lind University, that name being changed in 1865 to Lake Forest University.

Wilbur was spoken of as "modest and of a retiring disposition"; and one of his fellow students writes—"I can yet hear Chapman's genial laugh at the exit from the classroom, and recall how he enjoyed a little good-humoured teasing, whether at his own expense or other's."

There is one incident of his life at Lake Forest that no source of information fails to emphasize. In the same class with him was B. Fay Mills, then a youth of brilliant promise, and destined for a great future in the evangelistic work of the Church. Between "Bill" and "Fay"—as they called each other—was formed a warm and deep attachment that remained unbroken through life. Alike destined to be conspicuous and commanding figures in the same field of service, they were essentially different in temperament and

in methods. These differences, while not clearly defined during college life, became accentuated enough in after years. Mills was like a meteor that flashed across the face of the sky. Chapman was like the steady shining of the North star. Mills was stern, uncompromising, and thundered the Law of God. Chapman was gentle, persuasive, and proclaimed the Grace of God. Under the blows of Mills men were broken. By the pleading of Chapman men were melted. Men broken are not easily mended; men melted may be moulded anew.

Mills had no education in systematic theology and when he came under the influence of George D. Herron, his unstable foundations crumpled beneath him. His collapse gave a shock of inexpressible sorrow to Dr. Chapman who, on one occasion, went all the way to Oakland, California, to plead with him to put away the strange doctrine that had so grieved his friends and so utterly destroyed his influence. But Mills was obdurate until, like the prodigal, wrecked in fortune and broken in spirit, he turned his face to the faith of his father. He wired his friend and they lunched together at the Transportation Club in New York before public retraction was made in the Metropolitan Building.

Many questioned the sincerity of his repentance. They could not feel sure that the Unitarianism and worse that had permeated his system had really been eradicated from it. At any rate, he never regained what he had lost. But Dr. Chapman believed in him and used every ounce of his commanding influence to restore him to the confidence of the Church. When Mills died, none mourned for him more deeply.

Dr. Chapman's career was in striking contrast with that of his friend. No subtle influence was ever able to lure

him from the faith of his father. His theology, Christo centric, as taught by Dr. Edward T. Morris, rested upon secure and strong foundations. From the day he entered upon his public ministry until the day he received his call from on high he never for a moment questioned the inspiration or the authority of the Word of God.

While he and Mills were at Lake Forest, D. L. Moody held in Chicago a series of evangelistic meetings. Many of the Lake Forest students, and among them Wilbur, went to these meetings. They heard Moody preach. At that time Wilbur was in a state of mind so common to young Christians. He had openly confessed Christ in the Methodist Sunday School at Richmond. He had united with the church two years before in his home town. He had the constant admonition of a godly father. He had the memory of a sainted mother. He tried hard to live a consistent life. Yet he was without any certainty of his salvation. In that state of mind he heard Mr. Moody preach. With others he went into the inquiry room. Mr. Moody came in and, perhaps attracted by the earnest face of the young man, sat down beside him. This was the first personal contact between these two men who were afterward to be so very intimately related.

Of this never to be forgotten meeting Dr. Chapman says:

> When the great evangelist called for an after-meeting I was one of the first to enter the room and to my great joy Mr. Moody came and sat down beside me. I confessed that I was not quite sure that I was saved. He handed me his opened Bible and asked me to read John 5:24; and, trembling with emotion I read—
>
> "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."
>
> He said to me: "Do you believe this?" I answered: "Cer-

tainly." He said: "Are you a Christian?" I replied: "Sometimes I think I am and again I am fearful." "Read it again," he said. Then he repeated his two questions and I had to answer as before. Then Mr. Moody seemed—it was an only time—to lose patience, and he spoke sharply: "Whom are you doubting?" and then it all came to me with startling suddenness. "Read it again," said Moody, and for the third time he asked: "Do you believe it?" I said: "Yes, indeed I do." "Well are you a Christian?"—and I answered: "Yes, Mr. Moody, I am." From that day to this I have never questioned my acceptance with God.

This method of bringing the soul under the direct power of Scripture was adopted by Dr. Chapman in the great after-meetings held by him. He would take one after another texts that had some bearing upon the open confession of Christ and the certainty of salvation, and expound these with a directness and simplicity that none could escape. He would invariably end with this particular verse in the Gospel of John by which he had been led by Mr. Moody into the full light of the certainty of his own salvation.

His father died at Richmond, on the sixteenth of March, 1878. More than a quarter of a century afterward Dr. Chapman published his volume entitled "Fishing for Men." The dedication of that book was inspired by the indestructible memories of the past:

TO MY FATHER
A CHRISTIAN GENTLEMAN, AN IDEAL FATHER
AND
A PRIEST IN HIS HOUSEHOLD

After the funeral services he returned to Lake Forest and the record tells us that on the thirteenth of December of that year he delivered an oration before the Atheneum Literary Society. This indicates that he was not only a

member of the Society but must have been at that time a student of some literary and oratorical ability.

During every Summer vacation he was employed in one way or another until he entered the Theological Seminary when he became self-sustaining. With thirteen fellow students in September, 1879, he entered Lane Seminary. He was only a little more than twenty years of age and the youngest man in his class. He is spoken of as "possessed of a handsome person, glowing health, and genial address—a sort of Saul of Kish, towering above the boys, and a universal favourite."

The Faculty of Lane Seminary at that time consisted of five strong men. Their homes were grouped about the Seminary buildings and to these homes the students were welcome.

To Dr. Samuel T. Wilson, a classmate of Dr. Chapman and now the distinguished President of Maryville College, we are indebted for a brief pen picture of the Faculty:

> Dr. Edward D. Morris had already been a professor for many years and also spent the rest of his working days at Lane. He was Emeritus Professor of Theology at the time of his death in 1915. To his study the boys went when they were in trouble, and it was in his lecture room that they received training, through his well-outlined system of theology, in the great truths of our faith. Doctor Morris always approached the subject of theology as if it were a matter that affects human character and the life that is to be lived, rather than as a mere dogmatic scheme to be believed. That his theology was Christo-centric was daily evident in his lectures, and his students went out to preach Christ as the Lord of life. The men all had great respect for Doctor Morris and he had a vital personal interest in every one of them.
>
> Dr. Zephaniah M. Humphrey, son of President Herman Humphrey of Amherst College, gave courses of lectures on sacred and church history, so clear-cut, comprehensive, and satisfactory that many of his old students still keep their notebooks within reach for reference.

We were never content to miss a lecture. His personal influence upon the students was very great. He was a gentleman in every respect and the students loved him. The greatest tragedy of the three years spent at Lane by the class of 1882 was the apparently untimely death of Doctor Humphrey, in November, 1881. As he lay dying, he dictated to Doctor Morris a loving message to his students, in which he told them to do everything they could for the honour of their Lord and Master, and testified that if he were to recover from that mortal illness, he would render a more loving service to his Lord because of what he had seen of Him in the valley of the shadow of death. Chapman shared with his classmates the deep sense of bereavement at the loss of so honoured and beloved an instructor.

Dr. James Eells had just come to the Seminary from his successful work on the western coast, and our class was the first to receive his full course of lectures, and to be drilled under his able system of instruction. He was a graduate of Hamilton College and had had that superior training in outlining and oratory for which old Hamilton was famous. He drilled Chapman and the rest of the men in a most practical and effective way. He himself was an admirable speaker, had the tact and the instincts of a teacher, and was able to impart to the men in his classes an eagerness and enthusiasm to do well their exalted work as ambassadors of the Church and its King. Chapman's heart-to-heart appeal in speaking, and his direct, enthusiastic eloquence received a great deal of their vigour and winsomeness from the teaching of Doctor Eells.

Dr. Llewellyn J. Evans occupied the chair of Hermeneutics. The class studied, under his masterly direction, among other books of the New Testament, the epistle to the Philippians, and it always stood out thereafter as one of the most wonderful portions of the Bible. Doctor Evans had the insight of a philosopher, the genius of a linguist, and at the same time the imagination of a poet (he wrote poetry in both English and Welsh), and with it all a modesty that was almost painful. The class of 1882 profited greatly from his inspiring leadership in the work of Biblical exposition. He also had the affection of every member of our class, including, of course, that of J. Wilbur Chapman.

Dr. Henry P. Smith had the Department of Hebrew and was an accurate and able scholar in his chosen field of work. The drilling he gave the boys in Hebrew certainly removed from himself all responsibility for their poor scholarship, if such poor scholarship they manifested. Genesis, Job, Psalms, Isaiah, and some of the minor proph-

ets passed in review under his tutelage. The Hebrew committed to memory has not yet passed out of the memories of the members of the class of 1882. Doctor Smith also rendered substantial service to the students as librarian of the Seminary; and his home was always open with cordial hospitality to their visits.

The Faculty was not a large one as compared with some of the present seminary faculties, but every man was a hard worker and no member of the class complained for lack of work nor of proper guidance in his studies.

In those days the colleges and seminaries were prolific in gifted men destined to Christian leadership. The lapse that came later was not so much due to criticism as to industrialism. The development and application of electrical energy, together with the institution of technical schools, diverted men from the ministry and made all the more necessary such antecedent leadership.

In Lane, as in other theological seminaries, the undergraduates lost no opportunity to preach, not only to "exercise their gifts" but also to dilate the exility of their income. Wilbur is spoken of as "a universal favourite and in early and constant demand as a supply preacher for vacant pulpits."

He kept with peculiar satisfaction a commendation given to him by an elder of the Avondale Church, Theophilus Wilson, the uncle of his classmate Samuel T. Wilson, which reads as follows:

Avondale, Hamilton Co., Ohio.
March 20th, 1880.

To any Presbyterian Church desiring the Ministration of a young man as Summer Supply:

Rev. J. W. Chapman has for some months taught a Bible class in the Sabbath School at Ludlow Grove, and preached on Sabbath evenings, as well as presided frequently at the prayer meetings of the Christian

Association; and in all these positions he has given evidence of tact, talent, and intelligent, prudent, Christian zeal and energy, and has shown himself controlled by sound common sense in his intercourse with young and old.

Mr. Chapman desires to have charge of a church until next September, that he may secure means to continue his studies in Lane Seminary next year.

If the Ludlow Grove Mission had the means he would not be allowed to go from them.

I cheerfully and heartily commend Mr. Chapman as a man: and as a young minister of great promise to any congregation desiring temporary supply.

That letter written by one so revered and respected as was this distinguished elder is a fine testimony to Wilbur's ability even in his junior year. It shows how fully he had won the hearts of those to whom he ministered, and revealed that independence of spirit that prompted him to work his own way through the Seminary.

During one vacation he was at Richmond, a guest at Willow Brook Farm, the home of his boyhood friend, Charles S. White. At one corner of the farm there was located the "Smyrna (Quaker) Meeting House." "When visiting us"—so wrote White—"Wilbur often attended services with us there. The Elders would invite him to sit with them on the 'facing seats.' He there gave us some wonderful sermons years before he was ordained as a minister."

The Reverend D. Edward Evans, now pastor of the Calvary Presbyterian Church of Minneapolis, another classmate at Lane, gives a vivid picture of their relationship:

I first became acquainted with him at Lane Seminary, in September, 1879, and for three years the intimacy grew. In all the close associations of student life, the intimate table talk, and frequent walks together, I was first of all impressed by the charm of his personality,

He was a man among men. He revealed then the same friendly earnestness and sincerity that gave him during his whole life such wonderful grip on men and boys. In his class-work he was always bright, and mastered his subjects easily, though excellence in scholarship was never his aim, for to him it was only a means to the high end of preaching the everlasting Gospel of Christ. His remarkable memory enabled him to assimilate in the least possible time the substance of whatever he heard or read, and it was systematically stored in his mind, ready for instant use. He was even then a master in facility and beauty of diction, which adorned and made most captivating the message of the Gospel he so greatly loved. He was also a great lover of music, and possessed a voice of wonderful sweetness, and he sang the leading part in the chapel choir of Lane during those years.

It was natural that in our confidential talks in those days our future plans would be discussed. Some of us were drawn to the foreign field, and others to Home Mission work, and J. Wilbur Chapman remarked to me once that if there was any pulpit he would desire to occupy, more than any other, it would be in the First Church of Indianapolis, giving as his reason its unequalled position to preach Christ's message to the men of his home state. Little did we then know how soon he would be welcomed into the foremost pulpits of the world! It was natural that, during his seminary days, his Sundays should be occupied in preaching, and he gave his services with great acceptance, and during most of that time exclusively, in the churches in Liberty, Indiana, and College Corner, Ohio, and it was their call to be their pastor which he accepted in preference to all others at the conclusion of his Seminary course.

During all these later years, in all our associations together, I have been more and more impressed by two outstanding facts revealed in Doctor Chapman's character and work. First of all, he was fully surrendered, "body, soul and spirit," to the indwelling and power of the Spirit of God. And second, he had one great purpose in life, like the "this one thing I do" of the great Apostle, the "mark of the high calling of God in Christ Jesus"—it was to "preach the Gospel to every creature." Like Zinzendorff of old, Doctor Chapman could also say, "I have but one passion, IT IS HE!"

Dr. A. N. Thompson, also of the same class, says of him:

Doctor Chapman's seminary course did not seem to me to be markedly different from the ordinary. At its beginning he was the

youngest man in the Seminary, and I think held that position until graduation.

His preaching, as a student, was very evangelistic—far more so than that of his fellow students. I do not recall that in any other particular than this his seminary course presaged his future course of usefulness as an evangelist and evangelistic administrator.

There was little opportunity in the Seminary for the manifestation of the organizing and executive ability which he later developed, and I do not think that either Faculty or fellow student at that time realized his superiority in these particulars.

In a general way he seemed to me to be almost brilliant; but not at that time an outstanding genius. He was not a close student: but his brilliancy seemed to me to show itself in his ability to acquire knowledge, to acquire it readily, to acquire it with much less than the usual amount of study, and to use it effectively both in conversation and discourse.

His student sermons did not impress me as being more thoughtful than those of other students; but they seemed less bookish both in arrangement and delivery, and they were more simple, direct, personal.

He did more preaching in the vacant churches within reach than did other students and he was very popular with the congregations to which he ministered.

During these years he developed a marked talent for music. His voice was of peculiar timbre, round, full, sonorous, abundantly strong, and yet of a smoothness and mellowness that softened and melted the most unresponsive. The undefinable, almost weird power of these appealing tones, made hallowed and more pungent by intense love and hunger for souls, constituted an element in his subsequent preaching that had so much to do with its winsome power.

Dr. Arthur J. Brown, known and loved throughout the Presbyterian Church as the efficient Secretary of the Board of Foreign Missions, says of him:

We were fellow students in Lane Theological Seminary in Cincinnati. He was a year ahead of me, and you will understand how

warmly my heart responded when, shortly after my arrival as a new student, he sought me out and gave me cordial welcome. The personal friendship which was then begun became closer during the remainder of his seminary course, and all through his ministry we continued these delightful and intimate relations as opportunity permitted. He was characterized in the Seminary by a sunniness of disposition, a charm of manner, and a spirituality of life that deeply impressed us all. His passionate desire to preach the Gospel of his Lord and Saviour could not wait for his graduation, and he regularly preached during his student course, and always to the marked acceptance of his hearers. I counted Doctor Chapman one of the most devoted servants of Christ that I have ever known; a man who walked with God, who proclaimed the Gospel with extraordinary power, and who not only preached, but lived in such a way that all who knew him took knowledge of him that he had been with Jesus.

On April thirteenth, 1881, the Presbytery of Whitewater met at Shelbyville, and J. W. Chapman "having given satisfaction as to his accomplishments in literature, as to his experimental acquaintance with religion, and as to his proficiency in divinity and other studies," the said Presbytery licensed him "to preach the Gospel of Christ, as a probationer for the holy ministry, within the bounds of this Presbytery, or wherever else he should be orderly called."

On August eighth of the same year, 1881, he received from the Probate Court, Butler County, Ohio, a "Minister's License," by which he was "authorized and empowered to solemnize marriages" within the state "according to the Statute in such cases made and provided."

CHAPTER IV

THE WHITEWATER AND THE HUDSON

THE graduating exercises at Lane came to a close on Thursday, May fourth, and the fourteen men constituting the class of '82 received the salutation given to those inducted into the sacred knighthood of the gospel ministry. Dr. D. E. Evans, a member of the class, writes:

It was one of those balmy days of spring for which southern Ohio is noted, and the beautiful suburb of Walnut Hills was an ideal place for the Commencement. The routine classwork of the three previous years, and the examinations of the three previous days were but a memory. The reception on Tuesday evening, in the Chapel, gave us once more the glad hand of encouragement from our professors and friends of the Seminary, the cordiality of which had ever been among the most helpful influences during the years of preparation.

Upon the special invitation of the Session of the First Presbyterian Church of Walnut Hills, of which Rev. George Fullerton, D. D., was then Pastor, the Commencement Exercises were held in the spacious auditorium of their beautiful new building, being the first public meeting held there. Besides our professors there were seated on the platform some notable friends of the Seminary, and the Board of Trustees, among them the Reverend George M. Maxwell, D. D., the President of that Board, and the Honourable Henry Preserved Smith, of Dayton, Ohio, and the Honourable Daniel P. Eells, of Cleveland.

The graduating class consisted of fourteen men, each delivering an oration. The theme of Doctor Chapman's oration—"The Immortality of Influence"—thirty-seven years ago, was significant of the eminent usefulness of his devoted life; for our influence, whether great or small, will be as immortal as the souls we meet. On the flyleaf of my little memorandum book of that period I find written with Chapman's pen the following:

"How long sometimes a day appears,
And weeks, how long are they;
Months move as if the years would never pass away.
But months and weeks are passing by,
And soon must all be gone;
For day by day, as moments fly,
Eternity comes on."

The myriad-fold fruits of his many-sided life will evermore increase throughout eternity. He "rests from his labours, but his works go right on."

On the following Thursday, May eleventh, there appeared in the Cincinnati *Enquirer* the following announcement:

MARRIED

CHAPMAN–STEDDOM. At the residence of the bride's father, Mr. Joseph Steddom, near Russell's Station at 2 o'clock P. M., May 10th, by the Rev. D. F. Harris, Rev. J. Wilbur Chapman of Liberty, Indiana, to Miss Irene E. Steddom.

"While in Lane Seminary"—so Mr. White has written—"Wilbur renewed the acquaintance of Miss Irene E. Steddom, my cousin, whom he had met when a little boy at Richmond and whom he married just a few days after he finished his work at Lane Seminary. She had resided in Cincinnati practically all of her life, her parents were members of the Quaker Church of Cincinnati, her mother, who is still living was, and is, a pianist of unusual ability. Miss Steddom was a girl of delightful personality, an accomplished vocalist, and possessed a soprano voice of unusual sweetness."

Before his graduation Wilbur had received concurrent calls from Liberty, Indiana, and College Corner, Ohio.

The churches in these two places were at that time under the care of one pastor. On Saturday, March eleventh, 1882, he was formally called to the pastorate of the church

at College Corner, and two days later, on the thirteenth of March, he was given an identical call to Liberty. Each of these calls contained a specification for "half of his time" and both calls were subscribed by the Reverend A. C. Junkin, Moderator.

In both calls also there is the exact and laconic statement, common to all such documents and interesting alike to Levite and Lay brother—"And that you may be free from worldly cares and avocations, we hereby promise and pledge ourselves to pay, etc."

In the documents under consideration the amount specified in one is five hundred dollars and in the other five hundred and fifty dollars to be paid "in regular quarterly payments."

As no reference in either is made to a manse it is presumable that, like Paul, Wilbur lived "in his own hired house."

Liberty lies about ten miles down the charming valley south of Richmond and is the court-site of Union County, Indiana.

Just across a gentle ridge of hills, which divides the waterflow between the Miami of Ohio and the Whitewater of Indiana, lies the little hamlet of College Corner. It spreads forth bravely and broadly and, while it contains a dozen to a score of houses, it yet assumes village jurisdiction in two states and in three counties—Preble and Butler of Ohio, and Union of Indiana. Its constituency is made up of something like a half thousand farms which lie within a radius of five miles from the centre where the little Ohio Post Office stands, and where the white spire of the church marks the gathering spot for those in behalf of whom Wilbur was called to minister in spiritual things.

The Reverend A. F. Davis, present pastor of the Liberty church, says:

The records are somewhat meagre but the following data may be of interest to you. Doctor Chapman began his ministry here while a student of Lane Seminary as nearly as can be determined in the fall of 1879. His installation did not take place until May fifteenth, 1881. Rev. D. R. Moore, of Brookville, Indiana, now of Dunlapsville, Indiana, preached the sermon. Rev. I. M. Hughes charged the pastor and Rev. A. C. Junking the people. The services are referred to as very impressive. He entered upon his work with the hearty support of the church and people. During his pastorate here there were forty-three additions to the church. Many of the people of Liberty still remember him during his ministry among them and speak with the utmost appreciation of the man and his work. His first pastorate was a prophecy of the future greatness of the man.

Into the domestic life we have but a meagre glimpse and that given to us by Mr. White. He says:

I lived in Liberty a little more than a year while they were there. He kept a horse and phaeton and drove from our place to the other for alternating services. His work at both churches was quite out of the ordinary. Liberty was then a town of twenty-five hundred or three thousand inhabitants, more than half of the members of his church being residents of the town and the others being farmers.

At College Corner the membership was composed almost entirely of farmers. I have never known people more enthusiastic about their minister. He was evangelistic from the very beginning of his ministry. The earnest appeal and homely illustrations that characterized his work in after years were quite as characteristic of his early ministry. The churches were generally well filled, not only with church members but with many that were not in the habit of attending church anywhere.

Mrs. Chapman sang in the choir at Liberty and College Corner. It was not an unusual thing for Wilbur to join with her in the singing of a duet. Mrs. Chapman with her wonderfully sweet voice sang with great expression. A solo sung by her—"Flee as a bird to the Moun-

tain"—echoes yet down through the halls of memory. When she sang "Not Ashamed of Christ" there would be created that atmosphere which prepared the people to receive the message.

Whatever may be essential to the completion of the delineation will require no stimulus to the imagination of those who in after years came to know and love Dr. Chapman.

He was at that time, and had been since living in Lake Forest, in correspondence with his chum, B. Fay Mills, and as often as possible they were together. One summer during the Lane Seminary days they were together at Willow Brook Farm, the home of Mr. White. Mr. Mills had before leaving Lake Forest been ordained as a Congregational minister. In September, 1881, he had been engaged to supply the pulpit of the Dutch Reformed Church of Greenwich, New York. He was there in 1883 when Wilbur came to visit him and renew their old-time intimacies.

On the west bank of the Hudson, just across from Greenwich, lies the stirring little village of Schuylerville, noted industrially for its pulp-paper products, and claiming general and popular notice because of the fact that, in its streets and vicinage, a notable battle and a decisive one of the American Revolution had been fought.

In the fall of 1777 two British armies converged upon Albany: one under Clinton from New York; the other from Canada by way of Lake Champlain led by Lieutenant-General Sir John Burgoyne. It was the strategic purpose of these converging armies to drive a wedge into the colonies and so separate them. General Gates marched against Burgoyne and at Schuylerville fought the battles of Stillwater and Bemis Heights. On the 17th of October the

English laid down their arms and General Burgoyne made an unconditional surrender. All arms and equipment were piled up on the bank of the Hudson, and the troops were allowed to return to England, through Canada, the way they had come. A granite monument one hundred and fifty feet high stands on the heights above the town. Many tablets mark spots of special interest and many military relics are on exhibition in the Schuylerville Mansion Museum at that place.

The Dutch Reformed Church of this historic village was without a minister at the time when Wilbur was a guest of his friend in Greenwich.

Mr. Mills secured for him an invitation to supply the vacant pulpit. He may have done so with the thought that the honorarium to be received would help to pay transportation expenses—no inconsiderable item to a young preacher on a meagre salary. It is perhaps more probable that Mr. Mills hoped his friend would captivate the congregation and be given a call.

What more natural than for such close friends to covet fields not far apart!

Whatever the springs of human action we may be sure that the hand of God was leading on in the preparation of His servant for the great future that lay before him.

It is the custom in the Reformed Church to hear a candidate and, if well received by the congregation, he must, before any official action is taken, pass a stiff and searching examination by the Consistory.

By the rigidity of such a fixed code the Christian congregation may test, unconsciously no doubt, the validity of God's ordination. But even so vigilant provision is often deconsecrated by the free action of the spirit. Such, in fact,

was the result of Wilbur's preaching that Sunday in Schuylerville.

> He so impressed the congregation upon his first appearance that prompt decision was made to instruct the Consistory to give him a call. This was very unusual, for in previous years it had been the custom of the Reformed Church of Schuylerville to hear several candidates and to ask them to come upon two or three occasions before the congregation could arrive at anything like a unanimous agreement.

That quotation is from a letter written by Mr. J. H. De Ridder, now of New York, who at that time was a member of the Consistory of the Schuylerville Church.

The call was executed January twenty-nineth, 1883, and it has appended to it, in familiar handwriting, this:

> Approved by Classis of Saratoga at West Troy, Apl. 17/83,
> B. FAY MILLS, President.

The acceptance of such a call meant much to Wilbur; even much more than he then realized. It meant the restoration of a less-interrupted fellowship between him and his college friend.

Two men, so unlike, yet bound to each other by the cords of love that nothing could sever!

Before both stood the gates that so soon were to swing open and let them pass into the boundless field of evangelism. There they separated.

Two trains may leave Chicago on parallel tracks, but, reaching the yard limits, they diverge, one steaming toward the Pacific, the other toward the Atlantic. The steel rails over which their wheels revolve determine their destination.

Chapman and Mills thought and planned and wrought together. They started on parallel paths. No inflexible band of steel determined their course. But their convic-

tions were not the same. They differed about things fundamental. It is such inner spiritual and moral forces that give direction to human life. And such forces can alone account for the divergent roads that were afterward traversed by those two men.

We think loosely if we value lightly the potent power of moral and spiritual conviction.

In accepting the call to Schuylerville Wilbur left the placid, whispered flow of the Whitewater, along whose banks oxen patiently plowed the fields, and came to the restless, breathless surge and dash of the upper Hudson, whose dams hold back a hundred storage lakes whereby to press the paddles of a thousand wheels that they may give power to ten thousand paper rollers or to a million spindles, or whose booms may hold in duress the ten million lumber measurements. By his coming Wilbur entered into an atmosphere strangely different from that of his boyhood and his first ministry.

There the Hoosier tongue was spoken and on every side one might hear the Puritan "yea" and "nay" mingled with the quaint Quaker expressions "thee" and "thou."

But here on the banks of the Hudson there was to be heard on every side the vocabulary of the mart; not only of the little local market, but of the great centres of import and export where the ships come in; where the spirit of acquisition rules the day, and where after the day is over the social intercourse is less serious and more bent on material things.

He would emerge also from one denomination into another, not far apart in doctrine, and yet different in many other respects. If the call of the Dutch Church seems to be somewhat austere, it is none the less of noble expression

and contains about four or five times as many words as that contained in the call of the churches from which he came.

After the Preamble, which is beautifully engrossed, it may be of interest to note the usual form of expression:

> Therefore, we "The Elders and Deacons of the Reformed Protestant Dutch Church of Saratoga at Schuylerville" have resolved to call, and we hereby solemnly, and in the fear of the Lord, do call you the said J. Wilbur Chapman to be our pastor and teacher, to preach the Word in truth and faithfulness, to administer the holy Sacraments agreeably to the institution of Christ, to maintain Christian discipline, to edify the congregation, and especially the youth, by catechetical instructions, and as a faithful servant of Jesus Christ, to fulfil the whole work of the Gospel ministry agreeably to the Word of God, and the excellent rules and Constitution of our Reformed Dutch Church, established in the last National Synod held at Dordrecht, and ratified and explained by the ecclesiastical judicatory, under which we stand, and to which you, upon accepting this call must, with us, remain subordinate.
>
> In fulfilling the ordinary duties of your ministry, it is expressly stipulated that besides preaching upon such texts of Scriptures as you may judge proper to select, for our instruction, you also explain a portion of the Heidelberg Catechism on the Lord's days, agreeably to the established order of the Reformed Dutch Church; and that you further conform in rendering all that public service which is usual, and has been in constant practice in our congregation.

That is no small contract to be placed into the hands of a young minister for his signature. In the day when first expression was given to the terms of such a call much was required of the minister however little of responsibility may have been assumed by the congregation. In more modern days if, in personality and preaching, the minister pleases the congregation, the terms of the call may not be too seriously considered. The measure in which Dr. Chapman met his responsibility in the Schuylerville Church

is borne witness to by Mr. De Ridder, who has given us the following brief sketch of the Schuylerville pastorate:

Doctor Chapman at once endeared himself to all of his parishioners, and the church services were attended as never before in its history. He was regarded in the community and by many of the neighbouring churches as the "boy pastor," but his direct simplicity, his candid and orthodox preaching, even at that early stage, gave promise of the great preacher which he was to be. It was often remarked when closing his sermon that the congregation had been held spellbound and was disappointed that the services had come to an end. His particular interest was in the young men of the congregation, and his contact with them was not only from the pulpit and in the church, but also in their homes and their business. He was himself an all-around man of a congenial disposition, ready to enter into and discuss the general affairs of the state and community, yet particularly appreciative of the humorous incidents of life.

I, as a member of the Consistory at that time, and my family were very close to Doctor and Mrs. Chapman, both in the church work and socially outside the church; thus I was in his confidence and knew the man as well as the preacher.

For many years prior to his coming to Schuylerville the church was quite largely under the control, material and spiritual, of a good old deacon of many years' standing, who always took it upon himself to censor and criticize the sermons and prayer-meeting talks of the pastor, but the tact displayed by Doctor Chapman soon convinced the good old deacon that his watchfulness was unnecessary, and to the astonishment of the members of the church he fully concurred almost without question in the innovations that Doctor Chapman made, with one notable exception: the good old deacon held that it was almost a sin for a woman to speak in church, but by the Doctor's usual diplomacy he finally overcame this prejudice, and the deacon would commune with his Maker though the prayer was led by one of the ladies of the meeting.

As was usually the case in country parishes the minister was obliged to own a horse and rig to enable him to call upon members of his congregation who lived outside the limits of the village. The Doctor attended this duty faithfully, but oftentimes it was with no little personal discomfort. On one occasion, a very cold day in winter, Doctor Chapman and I drove nine miles through drifts of snow in order that the Doctor might address a neighbouring church. After the services were over, we were invited to one of the farmhouses for

dinner. Upon gathering around a social board, and grace having been said, we were served with a very poor quality of picked-up codfish and potatoes without dessert. The guests declared their appetites to be very poor, and it afforded much merriment on our way home discussing the hospitality which was genuine on the part of the farmer and his family, but not quite satisfying to the inner man after our arduous journey. However, Doctor Chapman in this case, as was true wherever he preached, had his full reward in the spiritual uplift which those who listened to him received. Even in those early days his evangelistic methods would arouse such a religious fervour that the membership in and attendance at church would show an immediate increase, particularly from among the younger people of the community.

A trip to New York was taken by Doctor Chapman, Doctor Mills, then pastor in a small neighbouring village and later an evangelist of considerable note, and myself. We spent a week or so in the city during which time we visited the McAuley Mission, and on Sunday morning attended Doctor Beecher's Plymouth Church Services; in the afternoon we heard Doctor John Thompson of the Fifth Avenue Church, and that evening Dr. T. DeWitt Talmadge of the Brooklyn Tabernacle: so that the day was filled to overflowing with a great variety of ministerial talent.

Doctor and Mrs. Chapman were both deeply interested in the Sunday School of the church. They had classes and did everything to stimulate and maintain the attendance. I now have in my possession a beautifully bound copy of an Oxford Bible with the inscription on the fly-leaf in Doctor Chapman's handwriting stating the donors who were himself and wife and other officers and teachers of the Sunday School. This Bible was given as a testimonial for the ten years' consecutive service as superintendent, and it is now preserved as one of the most treasured gifts in my possession.

When Doctor Chapman was called to the First Reformed Church of Albany it was over the protest of every member of his Schuylerville congregation, and when he fully determined and did make the change to this larger field of service, it brought the deepest regrets to all and tears to the eyes of many of his congregation.

It is one of my happiest recollections that on Sunday, November tenth, 1918, at Doctor Carson's church in Brooklyn, some members of my family and myself heard Doctor Chapman, now the great evangelist, preach. This was one of his last if not his last sermon.* Doctor

*His last sermon was preached in the First Presbyterian Church of Jamaica, New York.

Chapman, immediately after the service, came down to the pew where we were seated and stated that he had recognized us from the pulpit. He was as friendly and interested in us and in the news of his old parishioners as in the days years ago.

The pastorate at Schuylerville was interrupted after two years by a call from the First Reformed Church of Albany to which in his letter Mr. De Ridder refers.

The acceptance of this call by Dr. Chapman was the cause of great grief among the multitude of friends he had made during his brief pastorate at Schuylerville. The Consistory of the church called a meeting on Tuesday, March thirty-first, 1885, and expressed their deep and sincere appreciation of his work by the adoption of a paper as follows:

Whereas, our Pastor, Rev. J. Wilbur Chapman, has received a unanimous call to the pastorate of the First Reformed Church of Albany, N. Y., which he is desirous of accepting, and with this in view has tendered his resignation as pastor of this church, therefore,

Resolved, That such resignation be accepted, and that we, as a Consistory, unite with him in an application to the Classis of Saratoga to dissolve his pastoral relations with this church. But we take this action with great reluctance, and only because of the assurances we have received from him that after careful and prayerful consideration of the subject, he is impressed with the belief that in this call to Albany he hears the call of the Master to a wider field of labour and usefulness, and that it becomes his duty to heed it.

Resolved, That we desire to give expression to our high appreciation of Mr. Chapman's labours among us, and the great esteem in which we hold him as a citizen, neighbour, pastor, and friend. We have seen during his two years' pastorate among us the membership of our church increased by over one hundred, and all departments of church work—both spiritual and temporal—greatly improved, and attended, as we believe, with a degree of efficiency and success never exceeded in the entire history of the church. We cannot, therefore, but deeply regret to lose one who has been able to accomplish so much in the brief time he has been with us, and who gives promise of increasing usefulness in the future.

Resolved, That we desire in this connection, to recognize the great assistance Mrs. Chapman has rendered in our church work, and the cheerful and earnest manner in which she has coöperated with her husband in promoting every good cause in our midst—social and intellectual, as well as religious.

Resolved, That if Classis shall dissolve Mr. Chapman's pastoral relations with this church, we can heartily commend him to the First Reformed Church of Albany as an earnest, able, and efficient Minister of the Gospel; and we trust, if he shall accept their call, he will there find many Aarons and Hurs not only to hold up his hands, but to sustain and encourage him in all his work: and we shall bid him and his God speed in his new field of labour.

J. H. De Ridder,
Saml. Wells,
P. C. Ford,
Committee.

The Classis of Saratoga held its meeting in the North Reformed Church of West Troy on the following day and unanimously adopted the following resolution:

That this Classis having heard of the determination of our brother the Rev. J. Wilbur Chapman to remove from the bounds of this Classis: they would hereby express their deep regret at parting with him.

Resolved: That the deep affection of this body will accompany our brother to his new field of labour; and it is our earnest prayer that the blessing of God may crown his efforts there with great success: and that he may long live to advance the Kingdom of our blessed Saviour.

Done in Classis this 1st day of April, 1885.

J. Paschal Strong
Stated Clerk.

The transition from a rural to a metropolitan parish commonly calls for a revised programme of pulpit and pastoral service. The two worlds are poles apart.

The Reverend Sylvester F. Scovel, D.D., LL.D., a man of unusual culture, for seventeen years a minister of the First Presbyterian Church, Pittsburgh, later the President

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of Wooster University, Ohio, once made this epigrammatic statement: "When I am asked to preach in a city pulpit, I wear my best coat; but when I am asked to fill a country pulpit, I always take my best sermon."

In either place human nature is the same; but the problems, social, economic, and ecclesiastical, are different and more complex. These problems are acute, too, proportionate to the consequence of the city and the dominance of the church.

Albany, the capital of New York, the empire state, built compactly upon her three hills, is no mean city; and, concurrent with the founding of it, the Dutch Church, "located where the Market intercepts the Green, and the belfry plumb in the middle of the church," was, and continued to be, a centre of constraining moral influence.

They take mutual pride in the descriptive phrase—"an ancient city, and an historic church."

As early as 1614 there was at Fort Orange, on the banks of the Hudson, a Dutch trading-post, and five years later, in 1619, there is record of the "ministry of the Word" through one Sebastean Crol, who is described as "a devout, enterprising, and prudent" business agent of the Patroon Killian Van Rensselaer. Yet in 1642 Van Rensselaer applied to the Classis of Amsterdam, in Holland, for "a good, honest, and pure preacher" for his American colony. In response the Reverend Johannes Megapolensis of the Classis of Alkmayer, Holland, was sent over "to disseminate the light of the Gospel among the Christians and Heathen."

It is interesting to note that the "cost of living" had not at that time reached its present burdensome magnitude. Dr. Megapolensis was promised an annual salary "of four hundred dollars, twenty-two and a half bushels of wheat,

and two firkins of butter." By this modest stipend he was supposed to be set free from "worldly cares and avocations," and to care for a wife and four children who had come from Holland with him. The cash was afterward raised to four hundred and eighty dollars. The Patroon also ordered that a house should be built for him; but Van Curler, the Patroon's thrifty commissary—instead of building—"bought for the manse at a gross outlay of one hundred and forty dollars a newly built house of oak," which was also formally dedicated as a place of worship.

After four years a church building was erected, 34 feet x 19, at a cost of thirty-two dollars, including a pulpit.

The humble homes of the settlers were clustered close around the little fort down by the river bank; but in 1654 a freshet swept away the larger part of the fort, the church, and some houses, and so the town moved up a little along the strand, and again church and fort became its centre. But in this instance the two constructions, one for peace, the other for war, were combined in one building. The church was loop-holed for musket-fire, and three cannon were mounted in its gallery. It is referred to as "the block-house church."

In 1715, the congregation having greatly increased, a new church building, its architectural features following very much those of the blockhouse, but built of stone and of greater capacity, was erected around about and enclosing the old building and without interrupting the stated services. On the completion of the outer walls, the old blockhouse was taken to pieces and passed out through the doors and windows of the new—from that time known as "The Stone Church." For this imposing structure there was imported from Holland a "pulpit," still preserved as a

cherished if not sacred relic, from which the Word was preached for a hundred and fifty years.

The present church building was projected in 1797. The cornerstone was laid on the twelfth of June that year, and the building was dedicated on the twenty-seventh of January, 1799. This was the stately edifice wherein the young preacher from Schuylerville was called to minister.

On invitation he had preached in Albany. Then the proverbially slow-moving Dutchman, on Monday, before he could get out of the city, cautiously inquired if he would look with favour upon a call. Being encouraged by him, the call was officially executed Thursday, March nineteenth, 1885, and on Sunday, May third, he entered upon his new pastorate.

With antecedents thus recent and remote, and all most honourable; and the distinction, then unprecedented in this country, of having twin steeples flanking its Eastern façade, it is perhaps not surprising that rude boys should vulgarly dub the church "the double Dutch"; or that the young preacher himself should have with some awe spoken of it as "one of the most conservative and aristocratic churches in the state."

It still adhered to the Heidelberg formularies, with the old Holland order of service, as well as to much of traditional sentiment. At one time a decision was reached to abolish the setting forth of the Lord's Supper upon a table the full length of the middle aisle, about which table on benches it was the custom of the communicants to be seated. But the decision—out of a sincere reluctance to depart from the "tradition of the elders"—was postponed from one period to another and never enforced.

It was certainly a strange atmosphere for an aggressive

youth, instinct with an aggressive Gospel, and, if he did not proceed with great discretion, fraught with no little peril. With a fine intuition that ever so characterized him, he conformed to all customs and quietly went about to create for himself a new constituency. His influence and power over young men seemed almost weird and uncanny. It was mysterious. Nothing like it had ever before been seen in the church. Young men by the irresistible attraction of his personality were drawn to him. Together they went in companies of a dozen or more to the smaller churches in the country towns near by, to Feura-bush, Bethlehem, New Scotland, Nassau, and other places, in order to hold evangelistic meetings; not only to encourage the local pastors in these small churches, but also—what was of greater moment—to declare the peril of the unsaved and to win them to faith and to the acceptance of Christ. Later on we find these same young men, at his suggestion, banded together and paying for twelve pews in the gallery and under agreement to keep these pews filled with young men not attending other churches. The contract was fulfilled to the letter, and many of these stragglers thus brought in were won for Christ, and their names to-day stand high in the activities of that and of other churches.

About this same time, so we are informed by Miss Anna Spelman, sending this information from Albany, there occurred a most significant incident. Mr. Mills, then pastor of the Congregational Church in West Rutland, Vermont, and just beginning his great career as an evangelist, was passing through Albany. Having an hour to spare, in making railway connections, he had wired his friend to meet him. Wilbur at a meeting for men spoke of his coming and recommended that they hear him. Mills was met at

the station and brought to the meeting, and the men were so impressed with his message and manner that later they decided to ask him to come to Albany and conduct a series of evangelistic meetings. Mr. Mills accepted the invitation and was there for two weeks when he was obliged to leave to fulfil another engagement. The services had been well attended, but there was not a single conversion. Wilbur was heart-broken. "Why is it?" he said. "What shall we do?"—and his enthusiastic band of young men replied—"Let us continue!" "But," said he, "What evangelist can we get?" With a hearty spontaneity they said, "You!" He told them that he had never done anything like that and shrank from it. But they insisted that he could do it, that nobody could do it better, and that he could not begin too soon. After some hesitation, his response—so characteristic of his whole career—was, "Let us make it a subject of special prayer. You all have on your hearts men that are not Christians. Let us pray definitely for individuals." So they began in special intercession, and the power of the Holy Ghost was manifested, and great numbers both of men and women made confession of their faith in Christ, and united with the church. Among them were many of the older and prominent men and women of the congregation, and of the unsaved among that band of young men not one failed to accept Christ. The Albany people take some pride in referring to these meetings as the beginning of his evangelistic career. Another relates:

That aristocratic congregation had an atmosphere only less alien to the fervour of evangelism than the North Pole. Mr. Chapman tried to turn his Sunday night service to evangelistic account, but at first without success. The church sang the old stately hymns of Calvinism, and they were psychologically bad for an evangelistic

spirit. They lulled and soothed, they did not spur and quicken. Mr. Chapman might preach his hearers into penitence and a concern for their souls, but the very hymn of invitation would chill them into apathy. He tried to introduce a supply of Gospel Hymn Books to the pews, but the venerable and dignified Consistory sat upon the project with sudden and icy vigour. Then the young minister told his troubles to D. L. Moody. Moody was a master of strategy when dealing with the spiritually torpid; he said: "Print one or two Gospel Hymns on cards and slip them into the pews; then have your choir or soloist sing one of them."

Chapman tried it. His first venture was with: "Ring the bells of heaven; there is joy to-day, For a soul returning from the wild."

The elder who had most firmly opposed the Gospel Hymn project took up the card and followed the song through, while tears trickled down his cheeks.

"Where—where did you get that wonderful, wonderful song?" he asked, with a voice still trembling with emotion, when the service was over.

"From the book of Gospel Hymns," said Chapman, innocently.

At the next meeting of the Consistory the embargo on the Gospel Hymns was removed and it was the same old elder who made the motion.

Wilbur had never forgotten the great evangelist through whom he had been brought into the certainty of salvation, and now there was formed between them an attachment that continued without a break through life. In great evangelistic meetings they were often together, and Wilbur never failed to pay affectionate tribute to his illustrious friend by whose encouragement he had been so helped in his earlier and formative years.

For a long time he had been independent of outside help, and was now established in a home of his own. Into that home, on the first of April, 1886, there was born a daughter to whom was given the name—Bertha Irene. To this daughter there came also by inheritance from both parents a voice of alluring quality and of irresistible influence, des-

tined to awaken many a conscience, and to lead sinners in tears of contrition to Christ. In after years, in great evangelistic meetings conducted by her father, she sang with a sweetness of tone, a power of expression surpassing any that we have ever heard, and peculiarly with a distinctness of articulation in every syllable, the words reaching the mind as her music did the heart.

The days following the birth of the child were of alternating hope and terror. In less than a month the blow fell. The mother, more necessary now than ever, was called into the presence of her Lord.

Only they that know can understand. God knew and understood. The testing was not to be without its recompense. Nor in that solemn hour was he to be left alone. Mr. and Mrs. Steddom were there, and their presence was of the greatest comfort. Mr. Steddom himself was an invalid, and not long after his daughter's death he was called to be with her in the home above.

Mrs. Steddom says: "The kindness of Wilbur while in his home at Albany will never be forgotten. I have the greatest admiration for his character and his home life. I remained with him eight months until my husband's death. He was kind and thoughtful for our comfort in every way, and since my widowhood has been my best friend, making my declining years more comfortable and happy."

Mrs. Steddom soon after her husband's death returned to the scenes of her early life at Greenway Farm, Indiana; and the young minister was alone with his motherless babe.

Some ten years before, when Dr. Rufus Clark was pastor of the church, Henry Moorhouse had been preaching

nightly in Albany but with no apparent result. Three women, Mrs. Clark, Mrs. Kirk, and Mrs. Strain, met daily at noon in the Dutch Church to pray. In answer to their prayer there was a wonderful outpouring of the Spirit of God, and literally thousands were brought to a confession of Christ, and united with various churches throughout the city.

Of the three "elect ladies," through whose intercession the blessing came, Mrs. Agnes Pruyn Strain was destined to a place of preëminence. She was one of the most gifted Bible teachers of her generation, a woman of great personal magnetism, of keen spiritual perception, and worthy of the esteem and honour in which she was held by multitudes enriched spiritually by her teaching.

It was inevitable that so notable a woman could not long remain unknown to the earnest and progressive young preacher that had come to her city. They met in 1886. Twelve years later, the year of her death, Dr. Chapman said of her: "She was a most remarkable woman. To have known her at all was a privilege, but to know her as it was my opportunity to do was one of the rare blessings of a lifetime. Her home life was most beautiful, especially to those of us who saw her constantly and under the influence of every trial and joy that could come to one in a home. Her room was the centre of attraction. To see her face glow as we talked with her, to hear her ringing laugh, which we can never forget, to feel the uplift of her great soul, was to put sunshine into a whole day."

Her life and teaching were of far-reaching influence and of priceless worth. The writer, and many another minister, shall cherish her memory forever, in the recognition of a debt that can never be paid.

Mrs. Strain had three gifted daughters, Mary, Agnes, and Helen.

Mary became the wife of a distinguished and devoted minister of Christ, Marcus A. Brownson, now pastor of the Tenth Presbyterian Church, Philadelphia.

Helen followed in the footsteps of her grandmother and became a missionary to Japan.

Agnes took to her heart the motherless child and was wedded to him who in this gift from God received the recompense of sorrow.

In an historic sermon delivered by the Reverend Edward P. Johnson, D.D., on the two hundred and fiftieth anniversary of the Church, there is given to Dr. Chapman this fine tribute:

> He came to his work in all the glowing fervour of a strong, lofty faith, and a warm, consecrated heart. Great and blessed changes soon began. The new pastor's fertile ingenuity, his resolute determination to be heard in this place by the masses, his mysterious power over young men, his gentle imperiousness which controlled all about him, above all his insatiable longing for the salvation of souls and his mighty faith in Christ and the Book of God, made him heard and made him believed, and so the old church began to rejoice once more and blossom as the rose.
>
> Only four years and nine months he served as pastor; but they were memorable years that speak in deep, convincing voice of great work done, and of the power and demonstration of the Holy Spirit. Young as he was even when he left here (Albany), his ministry had been sealed with such a plentiful blessing from on high that with an average increase of one hundred a year this church had grown and flourished. By more of our church members than any other—perhaps all—of his predecessors is he regarded with the tender and grateful affection given to one's first pastor.

Dr. Chapman announced his resignation on Sunday morning, February second, 1890.

At the meeting of the Consistory held three days later, February fifth, the following minute was unanimously adopted and entered upon the records:

The Rev. J. Wilbur Chapman entered upon the pastorate of this church, May third, 1885, and continued therein till February second, 1890.

During this pastorate nearly five hundred members have been added to our communion, and all of the interests of this Zion have been greatly strengthened and advanced.

We record at this time our sense of his sincere, unaffected piety, his soundness and purity of doctrine, his clearness of thought and felicity of illustration, his breadth of view and catholicity of spirit, his profound interest in the salvation of souls, and his earnest presentation of Gospel truth as the great need of mankind.

As an ambassador of the Lord Jesus Christ, he was faithful to his trust, and his labours have been abundantly crowned by God's blessing.

Few ministers of the Gospel have had greater power over young men than he, as shown by the large number who have accepted Christ under his ministry, and now constitute an important part of our membership.

While we part with our beloved Pastor with feelings of deepest regret we rejoice to know that his faithful efforts in behalf of the Redeemer's Kingdom will be continued in another and important part of the Master's vineyard.

We affectionately commend him to the church whose call he has accepted, with the earnest prayer that God will render him eminently useful in his new field of labour.

STEPHEN B. GRISWOLD,
President, *pro tem.*

J. H. GROOT,
Clerk.

CHAPTER V

PHILADELPHIA AND NEW YORK

PENN'S WOODS, now known as the State of Pennsylvania, was once the property of that doughty but illustrious Quaker, William Penn, who inherited from his father a claim of £18,000 against the English Crown.

In 1681, as Lord Proprietor, he took possession of his princely domain and founded the City of Philadelphia on a narrow strip of land between the Schuylkill and Delaware rivers.

As the population multiplied, there was a section of the city, in the region between Broad Street and the Schuylkill River and below South Street, that had degenerated into a wilderness of brick yards, and had been set apart as the city dump, garnished with ash and refuse heaps, the output of decadent rookeries that were inhabited by a band of ruffians who because of their evil deeds had come to be known as "the Schuylkill Rangers." These outlaws, without the chivalry that characterized the historic "knights of the wood," were both fearless and godless and by their predatory incursions had become a source of unending terror and distress to neighbouring decent and law-abiding citizens.

With the hope of transforming this plague spot into something like the Garden of Eden there came into it one Sunday morning two young men from the Chambers Church. Their evangel was received with blows and curses and they left the field defeated but not discouraged. The names of the

young men were Toland and Wanamaker, the latter then unknown to fame but afterward to become a man of immense wealth, conspicuous as a churchman, merchant, and politician, and finding it difficult, doubtless, to blend these various distinctions into harmonious unity.

The following Sunday, February seventeenth, 1858, these intrepid youths returned and, in a little upper room, 2135 South Street, established "the Chambers Mission."

Tradition has it that the meeting was not without interruption, but that the "dogs and sorcerors" were ultimately routed, and the two young men, together with seventeen women and children, continued the singing of hymns and the study of the Bible until the home-going hour.

With all opposition overcome the school grew with wonderful rapidity. There were not enough chairs, and the landlord, who received a rental of five dollars a month for the room, brought up from the cellar bricks as seats for the children. In less than five months more ample accommodations were necessary. An old man named Oberteuffer, generally too timid to speak in meeting, "tremulously suggested" that a tent be raised upon an adjoining lot. The week following he begged from longshoremen and sailors enough old sail to make a tent to shelter four hundred people, and on the twelfth day of July the tent was raised above the levelled ash heaps. The crowds came. Not merely the tent but the whole lot was filled. From an old white pulpit, from which John Chambers had often preached, the Word of God was sounded forth and the bread of life administered to the multitude. To the new mission was given the name of Bethany, in memory doubtless of the little Judean village of Mary and Martha, to which as the appointed place of His Ascension Jesus led His disciples, and

where, in parting benediction, "He lifted up his hands and blessed them."

When the cold weather came, and the tent useless, the mission moved to the passenger station of the Baltimore and Ohio Railroad. Later a public school building, at Twenty-third and Lombard streets, was used, and within one year of its inception, on the twenty-seventh day of January, 1859, the school had a substantial chapel, with twenty-seven teachers and two hundred and seventy-four scholars. From this mission Bethany Church was organized on September twenty-sixth, 1875, by Rev. Samuel T. Lowrie, D.D., together with one elder, and a membership of twenty. In less than a decade it possessed a fine school building to which, in 1874, was added the great church edifice, the two covering almost an acre, costing two hundred and fourteen thousand dollars, with a seating capacity of four thousand eight hundred and twenty.

This noble building was and is a monument to the humble people by whose sacrificial offerings it was erected. Jewels and precious keepsakes and hard-earned wages were alike and freely given. A little girl, Nellie Hurst, whose name became inseparable with the building because of what she did, picked up and sold some old bones, devoting the proceeds, amounting to one dollar, to the enterprise. It was her example that stimulated generosity that resulted in the completion of the tower.

The new church was a veritable hive of amazing industry and boundless enthusiasm. Year after year there was a steady increase in spiritual power and growth in membership. Dr. Lowrie was succeeded by Dr. J. R. Miller, and he in turn was succeeded by Dr. James B. Dunn. In 1884 began the five-year pastorate of Dr. Arthur T. Pierson, one

of the greatest of Bible teachers, whose faithful and efficient labours resulted in great ingatherings and prepared the soil for more abundant harvests.

Such was the splendid organization to which, as the successor to Dr. Pierson, Dr. Chapman came. He came with the spiritual fervour that had kindled the fires of revival amidst the damps of conservatism and was therefore preeminently prepared to take up and continue the spiritual work already in progress. He came with his fresh enthusiasm, and with the abilities of a matured manhood. He was received with cordial good will, and with anticipation of a great spiritual appeal. He began at once an evangelistic campaign, and the first winter of his pastorate ended with special services designed to reach the unsaved. The church grew with marvellous rapidity. Within two years eleven hundred members, more than half of them men, were added. At a single communion three hundred and thirty people were received.

Institutional features, under the spiritual direction of the pastor together with the warm-hearted coöperation of Mr. Wanamaker, assumed importance and attracted wide attention. A Chapter of the Brotherhood of Andrew and Philip was organized numbering three hundred members, meeting every Sunday morning for Bible reading and devotional service. This exerted a profound spiritual influence upon the men of the entire community. Bethany Home, with its hospital and its industrial bureau, was established and provision was made for the sick and unemployed. Then came Bethany College, offering to young people of limited means an education in a great variety of branches, English, Elocution, Physical Culture, Physical Geography, German, French, Latin, Painting, Drawing, Architecture,

and Mechanics. In the Industrial Department dressmaking and domestic science were taught. A tuition fee of one or two dollars was charged for a whole winter term. Fifty scholarships were open to competition. Intense activity evoked the full powers of the minister in charge. Reminiscences of these years record enthusiastically the pastor's services, his unusual power with men, his never-failing friendliness, his positive and comprehensive preaching, his extraordinary genius for organization, and the unprecedented result of his manifold labours.

He continued until the fall of 1892 when, under the urgent pressure of continuous calls coming from the outside for evangelistic work, he was constrained to put his letter of resignation in the hands of the Session. To his letter the Session replied on the sixteenth day of October, in a Minute covering nine points, wherein they declared: "The Session is not able to see their way clear to recommend to the congregation the acceptance of the resignation," and that, "they must leave to the preacher and Presbytery the decision of the question of separation." A copy of this urgent protest, with the assurance of continued love and esteem, was sent to Dr. Chapman and signed by sixteen elders and attested by the clerk. The pressure brought upon him to remain kept the resignation in abeyance for some weeks and then, under a solemn sense that he must respond to the earnest appeals from the field, Dr. Chapman was released and entered upon a period of evangelistic work.

He continued in this work for more than three years, until December, 1895, when, on the second day of that month, an enthusiastic meeting of the congregation of Bethany church was held to extend to him a second call.

A wire was sent to him at Fort Wayne:

Largest congregational meeting Bethany ever held. Elected you pastor to-night unanimously. The Moderator, Session, and members now assembled, send you salutations and congratulations and beg you to telegraph before Sabbath, if possible, your acceptance.

SAMUEL T. LOWRIE, Moderator.
ROBERT BROWN, Clerk.

Notwithstanding the unanimity of the call and earnestness with which it was pressed, he felt constrained to decline it, to the distress of a great multitude of friends in the church.

Several conferences with the people followed, and after three weeks of consideration he reversed his decision and accepted the call. He notified Mr. Wanamaker by telegram and letter to which he received this reply:

Philadelphia, 24th Dec., 1895.

MY DEAR PASTOR:

I write this with great thankfulness to God. Your telegram and letter found me in the midst of efforts to arrange the strike between 4,500 street car men and their employers. A happy conclusion came last night and to-day the city breathes again in peace. Your decision brings not only satisfaction but devout joy. Will you not come direct to Jenkintown and stay with me? We can get home Sunday night by a train 10:15. You might meet at supper your three colleagues and we could have a good talk together, but of this I will say nothing until I hear from you.

The outlook is brighter and brighter for the forward movement of church evangelism. Every nerve of Bethany throbs with hopeful expectation of enlarged usefulness. Scores and hundreds will be happy helpers and happy heaven will be happier for the joy over souls saved through the Gospel of the grace of God.

Will you assure Mrs. Chapman of the gladness of our people for her return and how sure I am that she can count on Mrs. Wanamaker as well as myself for all that is in our power to minister to her happiness.

With all my heart a sweet Christmas to you all,

Yours faithfully,
JOHN WANAMAKER.

Rev. George F. Van Deurs, Rev. Dr. J. D. Thompson, and Rev. Dr. Chas. A. Dickey had been unanimously elected as the associate ministers—a plan conceived by the Senior Elder—"hoping thereby to make our beloved Bethany more like the Garden of Eden from which issued four riverheads to irrigate and refresh not only the Garden but the adjacent country with living water."

During the years that followed multitudinous forms of work were carried on through a most efficient institutional organism. Systematic methods were adopted. A bewildering ramification of institutional work centred in the office of the pastor. Every device known for the expedition of business was secured. The church was a veritable beehive of activity. Streams of people might be seen daily upon their various errands passing through. The total Sunday attendance in all departments reached to twelve thousand. Bethany, at the time, in the number of its membership, stood at the front of its denomination.

Such phenomenal progress arrested the attention of the Church at large. Other churches coveted his services. Among these was the Fourth Presbyterian Church of the City of New York. This great church, boasting of an honourable antiquity, had its origin in a written covenant, still preserved, dated July fifteenth, 1779, signed by six men constituting themselves into a "prayer circle." Four years later, in the fall of 1783, there arrived from Scotland a young probationer, Thomas Beveridge, who is spoken of as "pious and learned." Young Beveridge discovered the prayer circle and proceeded to constitute from it, in the spring of 1785, "The First Associate Presbyterian Church." This new enterprise brought to the attention of the new world something of those stubborn ecclesiastical controver-

sies that had rent the Church of Scotland. Through various vicissitudes the church continued until June, 1853, when it became a part of the Presbytery of New York. For nearly half a century the church prospered under the blessing of God and then, without warning, there broke upon it a disaster that threatened its very existence. In those days of her bitter trial there were strong men in the Session and on the governing boards. Words of calmness and wisdom were heard in her council rooms. There were men of strength and patience. There were men of opposing opinion and there were voices of dissension. The church was threatened with dissolution and many took their letters and removed to other churches.

It is to no purpose that we should give further detail of this distressing period through which the church passed, and we only refer to it here in order that we may more fully understand why Dr. Chapman was called from his important work in Philadelphia to give his great tact and wisdom to the saving of a church of noble history. The call dated March thirteenth, 1899, came to him like the ringing Macedonian cry of old, and he at once responded. He entered the great City of New York with no outward show or blare of trumpets. The installation services were conducted by members of the New York Presbytery, assisted by his brother-in-law, Rev. Marcus A. Brownson, D.D., of Philadelphia, who preached the sermon.

On the Sunday following Dr. Chapman took for his text the fourth verse of the thirteenth chapter of the prophecy of Hosea: "I am the Lord thy God, from the Land of Egypt." He dwelt upon the majesty of that mighty title—Jehovah. Without consonant or vowel, written in aspirates alone, it could only be breathed. As the atmos-

phere of the church pulsated with its power the people arose, as it were from a darkened terror, into the brightness of assurance of faith. Then the preacher brought the great title closer home. "Jehovah thy God, from Egypt." Yes, from that dark realm where life had been made so bitter and yet where still and forever the precious blood of the Lamb had stained the lintel—the same yesterday (in Egypt) and to-day (in New York) and forever (in his star-encircled home)—Jehovah is.

"Fear not"—he cried—quoting the Prophet Isaiah, "for I have redeemed thee, I have called thee by thy name; thou art mine."

The venerable and beloved Dean of the Session was not ashamed "to display a snow-white handkerchief, persistently in use"—for in that meeting half the congregation were in tears of love and joy, and the other half, temperamentally inclined to a different expression, were in their hearts breathing out inaudible praise.

At the evening service on the same day he took for his text John 14:6—"I am the way, the truth, and the life."

It was a Gospel sermon, simple, direct, and aflame with a passion of desire that men might be saved. In response to his appeal, the after-meeting—something new in the Fourth Church—was crowded. The meeting was solemn, tender, and resultful. Decisions for Christ were made that night, and when at the close of the meeting the lights were turned down the Dean of the Session was heard to say—"This is our Moses, sent from God."

Custom, when long established, is apt to bind with the rigidity of a fixed code, and frequently the new minister finds that traditional methods have stiffened into thick barriers that he is without skill to break through.

Dr. Chapman was patient and tactful, discussing with the Session various methods of church work and suggesting only such changes that his long experience in the pastorate seemed to justify. Gradually and without friction the time-honoured routine of the Scotch moors gave way to a pliant and workable flexibility. The Session was induced to meet for prayer before the morning service and to adopt the custom that had proved of such great blessing at Bethany. The sixteen Elders walked in devout processional with the minister upon the platform.

Dr. Edgar Whitaker Work, the present pastor upon whose ministry God has set the seal of His blessing, speaks in the most affectionate way of the cordial and efficient coöperation of the same Session and confirms the oft-repeated declaration of Dr. Chapman: "I have never had a more sympathetic and efficient band of Elders." They, in turn, repeatedly expressed their affectionate regard for him, and their appreciation of "his extraordinary tact, fine spirit, wise counsel, and unfailing courtesy."

The positive and persistent evangelistic character given to all services was something new for the Fourth Church people. The evening sermon was always a direct evangelistic appeal, and it was rare indeed without definite decisions for Christ.

Dr. Chapman was popular among the young people and fostered the Christian Endeavour Society, reorganizing it in many of its features and, by his constant personal contact, inspiring the various committees, so that it became one of the most efficient adjuncts of his ministry. A richly engrossed resolution gives expression to the affection given to him by the young people.

At the beginning of this pastorate the aggregate amount contributed by the congregation for benevolences was for

that year only seven hundred and twenty dollars. His own personal gifts were almost equal to that sum. He was himself the most generous of men, and it was to him inconceivable that so large and wealthy a church should fall so far behind in its benevolent offerings. He approached the problem indirectly and, by pressing upon the people the deep and universal need, he found them responsive to such an extent that the annual benevolences of the church, at the conclusion of his pastorate, amounted to nine thousand dollars.

His own generosity was taxed to the limit by innumerable appeals. At whatever personal cost he gave and none sought his help in vain. He was frequently the victim of imposition, not because he lacked a shrewd perception of human nature, but because he was of the conviction that all appeals, if met in a kindly and generous spirit, would give him an opportunity to make a counter appeal for Christ. The human derelicts that floated around him soon learned that any appeal made to him meant on their part serious self-examination. Over such characters he had an extraordinary influence and he rarely failed to bring them to a full realization of their need of God. One of these unhappy souls, typical of many another such, drifted one night into the prayer meeting and there made known his misfortune. One of the Deacons, thinking that he might relieve the burdened minister, said, "I'll get him a cup of coffee and a bed and get rid of him."

"Under no circumstances," said the Doctor, "I'll see him myself."

At the conclusion of the meeting there was a deep searching of heart, and, in the dimly lighted room, at the end of an hour, they knelt together. God saved the man

and to-day he is an ordained minister in the Presbyterian Church.

It is impossible to estimate the number of men who, under his influence, were led to enter the Christian ministry. We know of many.

The Rev. Harry L. Bowlby, D.D., the distinguished and efficient Secretary of the Lord's Day Alliance, writes as follows:

> It was in the early spring of 1892 at Dover, New Jersey, that the Holy Spirit used Doctor Chapman to call me into the ministry. Our beloved friend and honoured servant of the Master was conducting evangelistic services in the First Presbyterian Church, Dover, and I attended those meetings. I was a clerk in a store at the time. During one of Doctor Chapman's sermons a voice not heard by mortal ear spoke to me and "called me out" to consecrate my life wholly to Christian service. I answered the call and prepared for the ministry.

This fragment of a letter is inserted because it represents the spirit and tender affection of many like-minded men that had thus come under Dr. Chapman's influence.

Services conducted by him, whether in his own church or elsewhere, were most carefully balanced. He supervised the church music to coördinate and define its value in public worship. He believed it to be just as important that there should be a spirit-led choir as a spirit-led minister. Throughout the whole of his pastorate of the Fourth Church Mr. Joseph Little was organist and afterward choir-master. They worked out the weekly programme together. The earlier numbers of any service were always those of ascription and praise; then an expression of the heart—joyful or appealing; then the sermon, embodying the topic of the hour, and finally the great confirmatory, clinching "amen" of the choir. The music was of value in so far as it reached and prepared the heart for the Gospel

message. He was the author of many appealing Gospel hymns that will ever abide with us amid the indestructible memories of his life and service.

Mr. Little extols his wonderful capacity for doing "exactly the right thing at exactly the right moment." He tells of a young church member who, one day filled with indignation, came to Dr. Chapman to complain of some personal affront—or fancied one—that he had received from a church committee. The pastor listened patiently, expressed deep regret, profound sympathy, and then—as if it had suddenly occurred to him—said: "I am having lots of trouble with that matter. By the way, I wonder if you could not manage it for me? You have the very talent for it. Enlist a dozen of our bright boys, and after the prayer meeting Friday night we will organize and accomplish what we desire."

Mr. Little says: "The poor fellow went away the happiest man in Greater New York."

In his relationship to the church officers he was always friendly but frank and fearless. On one occasion the President of the Business Board of the Church, eminent in the business world, a man of high culture and international reputation, expressed the conviction that church government should be conducted on strictly business principles. That sounds reasonable, but you cannot run a church in the same way that you do a bank or a cotton mill. Discussion was given to it by the Session and the Trustees. The President thought all differences might be adjusted by the honourable retirement of the Dean and the Elders and the introducton into the Session of younger men of modern type. In order to accomplish this he obtained a resolution from the Board to submit to the church the proposition of

changing the life tenure of the eldership to the rotary system. The Session adopted a resolution to the effect that it would not be "wise at this time to call a meeting of the church to consider the adoption of the rotary system for the eldership." The Session and the Trustees had a conference. Dr. Chapman agreed with the Elders and to the President, who opposed him, said: "Pardon me, sir, I want to say to you here and now that while I am pastor of this church I propose to be pastor." There was no breach of friendship. The Pastor and the President in their respective places of power lived thereafter in harmony.

During his pastorate of three years and eight months there were added to the church-roll approximately six hundred and fifty, two hundred and fifty on profession of faith in Christ. During the time there were frequent evangelistic services held in various parts of the country. And yet he was rarely absent from his own pulpit on Sunday. The Session was always in the heartiest accord with him and voted him "an entirely free hand for evangelistic services outside."

The strain upon him was terrific and he began to show signs of physical weariness. In fact, he passed through one period of serious illness when for a while they were in despair of his life. He had a wonderful constitution that responded quickly and he was soon back at work. More serious demands claimed his time and strength. On the thirtieth of October, 1901, Dr. William Henry Roberts, the honoured Stated Clerk of the General Assembly, whose life was thereafter to be inseparably connected with Dr. Chapman in his great evangelistic career, informed him that he had been appointed by the General Assembly as a member of the Assembly's Committee on Evangelistic

Work, and that the Committee had elected him to be its Corresponding Secretary, and was about to request his church to release him from his pastoral relationship in order that he might enter the broader field.

The church refused. They had made sacrifices enough. To give him up entirely was unthinkable. In a communication framed by the Clerk of Session, Mr. Henry Cole Smith, and addressed to Mr. John H. Converse, Chairman of the Committee, the church expressed appreciation of the honour implied, but called to the attention of the Committee the fact that the church was "practically new; that a large majority of its members had been admitted within the brief period of Dr. Chapman's pastorate; that they now still needed his pastoral oversight, love, and care; that conditions throughout New York were such as to make it essential that this strong Gospel preacher should remain within her border; and, finally, that while we do not feel that it is possible for us to grant the Committee's request entirely to relinquish our pastor at this time, we are cordially willing to grant such assistance to the Committee as Dr. Chapman may himself find possible in connection with his pastoral labours."

As the outcome of the negotiation Dr. Chapman accepted the appointment and a thoroughly organized office was established in the Fourth Church. Mr. Harper G. Smyth, who had been associated with Dr. Chapman in the work of the church, became Superintendent of the mailing department, and Dr. Parley E. Zartmann, for years to come to be the right-hand man of Dr. Chapman in his connection with the Committee, became the Field Secretary, and made arrangements for all evangelistic appointments.

Under these accumulating burdens Dr. Chapman's

strength again gave way, and it became evident that sooner or later he would have to choose between the church and the call to the wider field. On the twenty-fourth day of October, 1902, there appeared before the Session a member of the Assembly's Committee, Mr. John Willis Baer, known and loved throughout the world of Christian endeavour, thereafter to become a president of a great college and the first Elder to enjoy the distinction of being the Moderator of the General Assembly. Mr. Baer, representing the Assembly's Committee and bearing with him a letter from the chairman, Mr. John H. Converse, and another from Mr. Walter M. Smith, a great merchant and man of God, Elder of the Presbyterian Church of Stamford, Connecticut, made an earnest and eloquent plea for the release of the pastor. Dr. Chapman himself moderated the meeting. It was evident that he was without strength to render the double service. He must choose the alternative. With manifest and deep regret he made this choice constrained by the conviction that God was leading him into the wider and greater service. With sorrowful reluctance the Session consented to lay the question before the church, and to ask the membership to unite with Dr. Chapman in a petition to the Presbytery of New York to dissolve the pastoral relationship. The relationship was terminated officially on the twelfth of December, 1902; but Dr. Chapman continued to serve the church until the beginning of 1903, when he entered upon the great work that was to win for him international distinction.

CHAPTER VI

A RETROSPECT

IN LEAVING the pastorate Dr. Chapman entered into a new world. A wealth of experience lay behind him; a new path stretched away into the vista of the years. So radical a change justifies a brief retrospect of his life in order that we may discern more clearly something of that divine direction without which life has little significance or determinate value.

Men chosen of God are trained and tested before they are trusted with the responsibility of leadership. So was it with Moses; so was it with Paul; and so has it been in all generations.

No vessel of clay, foreordained to glory, is marred upon the wheel; but, at whatever cost, it must be made meet for the Master's use.

A man led of God may seem at times to be blindly groping his way, but unerringly he reaches the predetermined goal.

Dr. Chapman, often at a loss to interpret the meaning of his experience, was led step by step to the broad field of evangelism and then he knew that God had brought him there. Under this conviction he accepted his commission and entered upon the work that God had given him to do.

Heredity, environment, education, experience, motive, are—if in subjection to the will of God—the subtle forces that mould and enrich life.

Paul was persuaded that the unfeigned faith of Timothy

dwelt first in his grandmother Lois and his mother Eunice. In childhood Wilbur had heard from his mother the hymns of faith, and the music lingered, subconsciously, of course, in his mind and heart. By her side he had knelt and heard the reverent intonations of his father's voice as he, day after day, conducted the family worship. Sunday after Sunday the child could be seen in the family pew, his boyish propensities under control, understanding little or nothing of the dialectics of the preacher, of his homiletics or dogmatics, of his postulate, application or conclusion; but noting the rudeness or rhythm of his periods, his gestures, and the vehemence of his climacterics, and sensing their sincerity, eagerness, and power, he forthwith, at home—four years old—with his brothers and sisters for an audience, stood upon his chair-pulpit and began his great career. What subtle and far-reaching forces may be in action while little children unconsciously are acting out their natures!

The environment of his childhood was altogether favourable. Conversation perhaps might hardly have been called profound, but it was never trivial; it was reverent, never godless. The church bells rang a psalm upon the Lord's Day air. It was an atmosphere of calmness and of peace undisturbed by the restless rush that now threatens to overwhelm the world. For a hundred and fifty years, under three flags, very peculiarly, the Whitewater Valley had been providentially hedged in against the incursions of different alien forces. The sheen on the gently flowing river was never boisterous but always smiling. The woods were weird to Wilbur, but he, even as a child, was often contemplative amid the sombre shadows of their stately forms. He knew nature well, not technically nor from books, and—loved it.

Can we doubt that in those days God, as he breathed into the boy's agile body vigour and health, breathed also into his soul a deeper and more profound and abiding consciousness of life's amazing possibilities?

Next in order across the stage moves the boy with his jig-saw. Trivial enough, and for most boys only that, but for him it marked initiative. Then, in designing, he became artistic—an important element in the writing of sermons—and, deftly weaving flowers and birds amid his Byzantine traceries, there was given a touch of poetry to his art. In workmanship he developed diligence, thoroughness, and finish. How all this stands out in all his after life!

Then, in the marketing of the products of his little saw-mill, in running the milk route, in the trade of the coal yard, in the keeping of books, he learned that discretion, that diplomacy in dealing with men, those many graces of courtesy, all of which he so eminently displayed in his varied and exacting pastorates.

Passing through the treacherous period of adolescence, so fraught with peril, guarded and kept by the unseen power that was shaping his destiny, he entered his school life with an alert mind and clear head.

Moses must be cradled in the rushes, trained as a Pharaoh of Egypt, exiled in terror of the law, wedded in the wilderness, before, through the luminous bush, he can be trusted to lead the ever-recalcitrant mob of Israel or battle against the encircling hordes of Amorites and the savages of Bashan.

A man destined to distinction must have his day of preparation.

This Whitewater boy, shielded, guarded, guided, rose unimpassioned to the great tryst that was sure to come.

As his intellect expanded in varied fields of knowledge, his opinions were formed. Endued with an unusual intellectuality these children of his thought, his very own, became dear and delightful to him. He was keen to discern and to love the beautiful things about him. Tastes and desires reached out to them. His own athletic skill in the field of sport, the proud stepping of the horses that so fascinated him, the ringing of their silver martingales, the thought of the future, the majestic power of wealth, the hope of lasting fame, innumerable voices sounding in his ears, hundreds of vistas opening before his eyes! Which of the great prizes of life were not within his grasp, for the taking of them, if he should so desire?

He stood by the river and God met him there point blank and challenged him. It was a challenge to the whole life of him, his very being, in its present estate, utterly; his alliances; the deep, ultimate, back-lying motives, purposes, plans; his thought, his loves, and his antipathies; his intellect, his affection, his will—his indiscerptible self.

In answer to the challenge he made a full surrender. When the moment for the open declaration came he needed but the touch of Mrs. Binkley's hand to help. Then the father's patient, persistent pleading that brought him and Ed to stand side by side in the church in the open confession of the faith that D. L. Moody was to probe and to confirm.

At Oberlin, under the influence of the paternal letters from home, his personal evangelistic work begins. Academic discussions of philosophy no doubt prevailed. But he was no philosopher. His processes of thought were not abstract but concrete and related to practical action. He aspired to found no sect, but he did seek to get saving

decisions. This was and is the essential thing in evangelism. He once wrote—"I have no controversy with the brother who may differ from me; I only long to exalt Christ." With this objective there is left no room for debate.

In Cincinnati he encountered a swirling current of conflicting opinions. Lane Seminary, almost astride of the Mason and Dixon line, with students and professors from both sections, could not escape the rancorous debates that followed the long period of reconstruction after the Civil War. Mutterings were still heard of the heresy trials of Lyman Beecher, President of Lane; of Hopkins, Taylor, and Alfred Barnes. Theodore Parker in his great energy and erudition had given a new and a strong impetus to Unitarianism in America.

The shadows of such floating clouds are referred to only to throw into greater radiance the bright light of God's constant, watchful dealing with this boy of His choice.

The money problem was always present with Wilbur. He felt the constraint of earning the cost of his education. Over against that he had a natural endowment of inestimable price. He had acquired an adequate vocabulary, could make fluent use of it, and God had endowed him with a voice. Who is it that, ever having heard him, has not wondered at the mystical music of that mysterious voice? It was not what musicians would term technically either "noble" or "heroic"; rather was it mellow—not muffled nor mossed—but full and round and firm; and when rising to a climax developed a depth and power comparable with—well, with thunder, at a distance; and yet the thunder rarely pealed. There was ever present in it a musical tenderness, a pathos almost like tears, a throb, a tremolo-stop, as in the grand organ, perfectly adapted to

the wonderful expression of God's symphony of love and grace and sufficiency. His enunciation was clear and incisive, but with no tearing, saw-tooth edge. If it hurt, it would be a clean-cut wound, healing quickly.

To his College Corner congregation, gathered from the pastures and the cornfields, he did not go with a dexterously wrought, filmy fabric of theology, but with the simplest, straightest—"Come unto Me, all ye that labour and are heavy laden and I will give you rest"; and the farmers, and their daughters, and their sons learned to love the message and the messenger, and the Lord whom it and he proclaimed.

In the coterminate charge at Liberty he encountered another phase of humanity not different in essence but in circumstances. The vital, heart-deep needs were the same; but at College Corner the farms were ever crossed at any angle, and the wildwood was not planted in rows; and process of thought was tempered by the breeze from the hillside and moulded by the mooing of the herd. Thought was crude but personal and pungent.

The village of Liberty was once frontier; but now a fifth generation discussed the politics of the nation, and the seventh surged to the excellent schools. Trees in straight rows bordered the flagged sidewalks. In contrast with the rural all was urban.

Thus the young Licentiate—for he shepherded the two flocks before he graduated—early learned the exquisite art of adaptation that so notably characterized his whole career.

One Sunday he chose as the topic for his discourse the incident of Jacob at the fords of the Jabbok, rehearsing the story simply and briefly, but vividly. He took the same text for both congregations.

In the morning, for the townspeople at Liberty, he dwelt upon the wrestling, and the victory through defeat.

At night, before the congregation at College Corner, he dwelt upon "the breaking of the day"; for the farmers were up betimes, and they knew that the dawn is in the zenith and spreads both ways until it is lost in the glory of the day-break.

And what sermons they were!

The first ended in a tender appeal to give up the hopeless struggle with God and to cling to Him for blessing.

The second closed with the great Scripture:

> God who commanded the light to shine out of darkness hath shined in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ.

Thus early had he learned to adapt his message to the peculiar need of his congregation. At both services, as far as man is able to discern, there were definite decisions for Christ.

From the Whitewater pastorates he is brought close to tidewater traffic with New York. The infection of barter was there. Its productions were comprised in a few small factories. It supplied the back-lying country and shipped the remaining products to the commission men at the mouth of the Hudson. Nothing is more dehumanizing than the monotonous buzz of the factory spindle. Nothing so withers the soul as ever gambling for gain.

How shall the young minister, with so little experience, adapt himself to this new field? With a wisdom God guided—nothing else can explain it—within the short term of two years, one hundred are added to the little church, and increased accessions to other churches in the

town. His ministry there as elsewhere seemed to produce a general consciousness of God permeating the village and contiguous countryside. His versatility constantly and profoundly moves us with surprise and gratitude. Still there remains much for him to learn. There are classes of humanity of which as yet he has had little knowledge. He must stand before potentates and parliaments, before courts and conferences, before communities and commonwealths, and must rise to the highest distinction within the gift of the Church. The training must be thorough, the experience exceptional; and God is planning it all.

Thus he moves on to the pastorate at Albany, with its proud traditions, its boasted claim to the court-armour of William of Orange, its refusal to uncover in the presence of Puritanism. Here is a further test of the young preacher's adaptability. We know how he met it, breaking through the hard crust of conservatism, and—to their absolute delight—introducing "Inquiry Meetings" and "Sankey songs." It was all fine practice. It was something that he must learn and he did it quickly and thoroughly.

The transition from Albany to Philadelphia must not be measured by the number of miles between the localities. It was a move from the aristocratic homes of the capital city of a great state to the quiet and warmth of the homes of a thrifty and more lowly people who, by their simple piety, had transformed the region that once blighted the Schuylkill wharves at Lombard Street. A change more radical and extreme could hardly be imagined. John Wanamaker's great Sunday School, together with the phenomenal progress of Bethany church, had been instrumental in modifying the tone and temper of that section of the city, and yet the young preacher found him-

self thronged by what God seems to have loved most—because, as Lincoln said, "He made so many of them"—the common people. The Gospel story as told by him simply and earnestly was as it ever had been and ever will be adaptable to all classes and conditions of men. "The common people"—as of old—"heard him gladly."

During his first pastorate at Bethany, and while God was so abundantly blessing him there, B. Fay Mills rose to the zenith of his power. Wherever he laboured there were the most extraordinary manifestations of spiritual power. Great communities in different parts of the country were shaken to their very centres. In many of the larger cities, on the day set apart for prayer, all business ceased, the stores and even saloons were closed, and in one great city the law courts were adjourned. It was evident that a great spirit of revival was sweeping over the country. Mr. Mills was calling on men of evangelistic gifts to help him. Naturally enough he turned to his college chum. They were frequently together. In Minneapolis, under their leadership, there was a great awakening, and from there Wilbur returned to Philadelphia, fixed in his determination to resign the pastorate and devote himself entirely to evangelistic work.

It was no easy thing to break the tie that bound him to his beloved people in Bethany. But the voice of God had summoned him and there was no alternative. In the spring of 1893 the pastoral relationship was dissolved and he was free to consider the invitations that poured in upon him from all parts of the country.

In the spring of 1890, before he had accepted his first call to Bethany, the Strain family had moved from Albany to the west bank of the Hudson, a few miles south of the city.

The house rented by them—known as "Riverside"—was a fine old mansion of the earlier type of architecture. It had ample grounds, shaded by great elms, and within a few hundred feet of the house at the foot of the lawn the noble river rolled its way toward the sea. The summer of that year Wilbur and Agnes spent their vacation there, and there he moved his family when he left Bethany to go out on his evangelistic mission. In fact, it was as much for them as for his own family that Mr. Strain had taken the place.

Not far from "Riverside"—at a place known as Douw's Point—there was another fine old mansion that had been given the name of "Wolvenhook." Mr. Douglas Miller, who had charge of the Douw estate, urged Wilbur to take "Wolvenhook" which he consented to do on condition that some suggested repairs be made. One of that family circle writes:

> I remember the pleasure we all had in the plans, and you recall what a beautiful home it was when the repairs were completed. The wide, hospitable hall, with long vistas through the glass doors, the spreading elm trees, the shining river beyond, and the mountains in the background of all! Within cordial welcome for all visitors and sweet family life for those who abode there. The big dining and living rooms, the ample fireplaces and porches were like the good host of the house, generous.

In the fall of 1894 Mr. Strain gave up "Riverside" and moved his family to a cottage on the Wolvenhook estate. The marriage of his daughter to the Rev. Dr. Marcus A. Brownson soon followed, and after that break in the family circle Agnes earnestly desired that her father and mother might make their home with her. Wilbur had been under the deepest of obligation to them and especially to Mrs. Strain to whom he owed so much, and it was with genuine joy that he fitted up for them a wing in the northwest corner

of the big house. There they were most comfortable "before their own large fireplace, with windows all around the room through which the sun shone all day long." Mrs. Brownson speaks for many another, when she says:

The years we all spent at "Wolvenhook" are bright spots in our lives and I recall them now with gratitude and with joy. You remember the charming atmosphere of that home, I am sure, and can you not almost hear my blessed mother's cheery laugh, after listening to one of Wilbur's screamingly funny stories? Do you not remember how after a delicious dinner served in the big dining room we gathered on the porch to watch the sun go down between the Helderburg Hills and when the big Hudson River night boat steamed by we parted for the night? The passing of the boat marked bedtime. Or in the winter, snow deep everywhere, how comfortable the house was! And no fires ever seemed as cheerful as those that burned in the "Wolvenhook" chimneys and no companionship dearer than that about those fires. My mother said she had really learned to know her own family by moving to the country, for as she shut the world out she shut her children in about her and so we grew closer together.

"Wolvenhook," with its wonderful trees and lawns, its gardens, its simple pleasure, its sweet home atmosphere, its quiet and peace, was a restful place for Wilbur to come back to in those days of hard work and strenuous living.

To this delightful home Dr. Chapman returned in the interval between his meetings. He owned three fine horses, one of which, a noble animal called Dan, he had purchased from Mr. Mills who was then living in Pawtuxet, Rhode Island. Mrs. Brownson says:

Dan was the most beautiful horse I ever saw, a chestnut sorrel, full of life, but as gentle as a lamb when Wilbur drove him. They were the best of friends and we knew that Dan was as glad to see his master as we all were when he returned after a long absence. How eagerly we all waited for his coming and how gloriously thankful we were over the record of his evangelistic success! We felt we could share a bit, too, in his work for we stayed at "Wolvenhook" keeping the "home fires burning" while he toiled, we prayed, and the Lord blessed us all.

In those days the bicycle had come into general use and people that knew Dr. Chapman only in his more serious moods would have been surprised and perhaps shocked to see him coasting a mile a minute on "Nick Smith's Hill" which stretched from the little village of Nassau to the river.

During his eventful life up to this time he had had few periods of recreation. His engagements were closely knit, and allowed but a few days between them. But these were the days in which "Wolvenhook" became woven into the happiest memories of his life.

Among the first of the meetings conducted by him after leaving Bethany was in Saginaw, Michigan. Here the Governor of the state was "brought to Christ" and "many prominent business men." Among the latter was Mr. Charles H. Dennison who from that time onward remained a constant and devoted friend. Referring to these meetings he says:

> At that time I was not a Christian, but Doctor Chapman invited me to his hotel, and there I broke down and came into the marvellous light. In the summer, soon following, I met him again when he was working in Montreal, Canada; and there he invited me to visit him at Wolvenhook. He was the leading spirit in his home. First up in the morning, never idle for a moment, turning over two men's work, and while he worked transforming every incident into an illustration of the love of God for dying men, and after this manner creating his great sermons. He never wearied of praising his beloved wife. She certainly was a sunbeam about the house. One of his great ambitions was to beautify the home and make it attractive to his family and to his guests. Every room had its own peculiar interest and charm. To him nothing was uninteresting. To live in this day was to him a wonderful thing. A time of rare opportunity and he thoughtfully viewed everything as to its portent and trend.

Nothing needs to be added to this affectionate tribute given by so devoted a friend. It is enough to say that those

who were fortunate enough to be intimate with Dr. Chapman will never forget the dear old days at "Wolvenhook."

During the first year in which he was undergoing his test as an evangelist he held services in Burlington, Vermont; Saratoga, New York; Ottawa, Illinois; Bloomington, Indiana, and many other cities. So he continued for three years, and God attested the reality of his work in the salvation of great multitudes. Toward the close of 1895 he held services in Boston, as the following testimony dated twenty-seventh October, 1895, will show:

The Pastors and Committees of the several churches of this city, united in evangelistic services under the leadership of Dr. J. Wilbur Chapman and his assistants, desire to put on record their gratitude to the great Head of the Church for his coming. His presentation of "the whole council of God" in the wondrous provision for saint and sinner, his kindly yet thorough probing of the human heart, his absolute fidelity to one Divine Lord and to the inspired Bible win our admiration and love. He is a master of English, simple, direct, impassioned and eloquent, and his ripe scholarship and true Christian culture place him beyond all criticism by such as are offended by crudeness of utterance and objectionable form.

We gratefully acknowledge the preëminent endowments of Doctor Chapman for evangelistic service and are confirmed in our judgment that he has been called and qualified by the Holy Spirit for this delicate and difficult department of Christian work.

Signed WM. H. ALLBRIGHT, Pilgrim Church
FRED'K N. UPHAN, Baker Memorial
GEO. B. VOSBURGH, Stoughton St. Baptist Church

From Boston the party went directly to New York for a like campaign in the great twenty-sixth ward of the Borough of Brooklyn, bordering in Queens and almost central of the territory of the Greater City. The Committee having these meetings in charge speaks enthusiastically of his work:

In dealing with the unconverted, either from the platform or in personal conversation, he is distinctively effective. Believing with-

out question that the soul, out of Christ, is lost, he presses home to reason, to conscience, and to heart, the necessity of immediate and unconditional surrender.

As a man Doctor Chapman has wholly won our hearts by his geniality and approachableness, and by the conspicuous absence of everything selfish or mercenary. His indirect singleness of aim has won our confidence completely and inspired us all with higher and holier purposes. As a fellow labourer in the Gospel we honour him; as a fellow disciple of Jesus Christ we love him.

His co-workers, Mr. Wm. A. Sunday and Professor and Mrs. J. J. Lowe, have all been well chosen and are well adapted to the parts they bear. Yet we cannot but feel that the hold which they have gained upon the heart of this community is due, not simply to an appreciation of the attractiveness of the persons or character of these friends, conspicuous though that has been, but rather for their work's sake in pointing more fully to the blessed Christ, whose they are and whom they serve. Our heart's desire and prayer to God is that every increasing grace may be bestowed upon our brother and his fellow labourers whom we love as the messenger of God.

It was at the conclusion of this series of meetings in Brooklyn that he received his second call to the Bethany Church, which as we have noted, he at first promptly declined. Under pressure from the church he was led to reconsider his decision and once more went back into the pastorate. The days of his preparation were not yet over. He must have added experience in the great Metropolitan fields of Philadelphia and New York.

It was with the deepest regret that he left "Wolvenhook" behind him forever and once more established himself in a city home. The Strains had so endeared themselves to him that he prevailed upon them to accompany him to his new Philadelphia home. His life had been vitally affected by the influence of Mrs. Strain. Her knowledge of the Bible, her gift for teaching, her consecrated grace of life and character, had made an indelible impression upon him. His

fellowship with her constituted no unimportant part of that training which God was giving him for the conspicuous and international service that he was yet to render. She lived with them in Philadelphia, keeping up her great Bible classes in different parts of the country until the seventh of May, 1898, when she "entered into the rest of heaven, not worn out by years, but by the intensity of a zeal which consumed her, in the shorter period of her life which had known no relaxation, yet which had, because of its intensity, wrought what few lives had been able to accomplish through longer periods of service."

In 1900 Dr. Chapman, with a large company, went to Egypt and the Holy Land. The itinerary and all other arrangement for this journey were made by Dr. Chapman, Mr. John Willis Baer, and the writer. Eighty-eight people were enrolled for the journey, and it may be easily imagined that so large a party travelling through Egypt and the Holy Land would confront problems of no small magnitude. Mr. Baer was unavoidably kept at home, but the others sailed from New York on February tenth, on the S. S. *Fuerst Bismarck*. Mrs. Chapman and J. Wilbur, Jr., were members of the party. It was Wilbur's first trip abroad and his first experience as an ocean traveller. He was a poor sailor, as were a majority of the others, and his boy, beside him on a steamer chair, was heard to remark: "I would give a hundred million dollars if I were only at home and at school." Dr. Chapman added: "Yes, and to think we are doing this for fun!"

Five days after leaving New York, on the fifteenth day of February, which was like a balmy spring day, the party arrived at the Azores and three days later were at Gibraltar. On the twenty-first they came to Naples, and on the day

following were transhipped to the S. S. *Umberto* I. Dr. Chapman afterward wrote:

> This very name causes the members of the 1900 Pilgrimage to shudder, for we ran the whole distance from Naples to Alexandria in the trough of the sea, and one could sit upon the upper deck and touch the waves as the vessel rolled. The picture on the deck, when we were able to reach it, was, to say the least, unique. Here is a distinguished New York minister, with his hat on one side of his head, his arm tight around a portion of the rail of the vessel; now his hat is gone, and now he himself is rolling over and over, frantically grabbing at everything in reach, and is stopped only by the network of the rail on the opposite side.
>
> The berths of the vessel ran cross-ways of the ship, so that as she rolled to and fro you would sleep first on your feet and then on your head, and it became quite possible for us all to sleep in either way.

On the twenty-fifth day of February the party arrived at Alexandria and on the afternoon of the same day entrained for Cairo.

Concerning Egypt someone has said: "Silence broods over her, solemnity environs her, and she is a land in which the dead alone are great." The monumental ruins, silent witnesses to what was once a great but now a decadent people, profoundly moved Dr. Chapman. His mind was saturated with Biblical teaching, and the places associated with such records were those that interested him most.

We regret that it does not fall within the scope of this book to speak in detail of the impressions made upon his mind and heart by this memorable journey. We feel sure, however, that, in the divine direction by which his life was being shaped, these varied experiences were designed to make him a more vivid interpreter of that Book which he was destined to expound in all parts of the world.

After visiting the first cataract of the Nile, the party

journeyed by rail to Port Said and thence by steamer to Jaffa. Some of the party travelled across the Plain of Sharon by carriage; others took the steam railway to Jerusalem. Several days were spent at Jerusalem, Bethlehem, and Hebron. Then arrangements were made to visit the Jordan Valley and the Dead Sea. Captain Thomas Wilson of Cleveland, Ohio, was ill and remained with his wife, sister, and daughter at Jerusalem. Upon the return from the Jordan Valley, as the party arrived at the Inn of the Good Samaritan, a courier from Jerusalem met them with the sad announcement that Captain Wilson had died. In profound grief the party returned to the city. The afflicted family found some measure of comfort in the assurance that they could bear with them the body of their beloved dead to America. At Jaffa the party separated. The Wilsons sailed on a Khedival steamer to Alexandria and thence to Marseilles and Paris. At Cherbourg they embarked for New York. The other members of the party sailed to Haifa and thence by rail to Nazareth. The usual route was then followed to Tiberias, the Plain of Bashan, Damascus, Baalbac, and Beyrout. From thence they sailed to Constantinople, and returned via Athens and Corinth to Brindisi and Rome where the party disintegrated in various directions through Europe.

During the trip Dr. Chapman wrote a series of articles for an American journal which reveal how deep and abiding were the impressions made upon him.

We have space only for one quotation from an account he wrote of a Sunday morning service held in the Chapel of the Ascension on the Mount of Olives.

> We started forth from Jerusalem that we might worship together on the Mount of Olives. About eleven o'clock we had passed the

Russian Tower, and a few minutes later we were seated in a little cleft of a rock where possibly our Saviour had met His disciples centuries ago, in sight of Bethany and the country He loved so well. We read those passages of Scripture that had to do with His experience in the regions about us, and the Bible became a new book as there we studied it. We were hushed into silent prayer for a few minutes and then someone—I never could tell who—led us in a vocal prayer, asking God's blessing upon us and the dear ones at our homes. Silently and in the true spirit of worship we walked to the place where tradition says the Saviour ascended. I know very well that the Scriptures declare that He led them out as far as to Bethany and was parted from them, but nevertheless the traditional spot had a strange fascination for us all. In a little octagonal chapel we stood with clasped hands in a circle. Just before us was the stone where they say He last stood, and while we stood thus together one pilgrim came in that he might touch his hands and his lips to the print of His foot in the stone. There is the strangest echo effect in this little chapel, and as you sing, somehow your voice seems to be touched with the music of heaven. Softly we breathed out the old hymn, "Nearer, my God to Thee," and then prayer was offered for the churches at home, the friends from whom we were separated, ministers of the Gospel everywhere that they might preach and live in the power of His triumphant ascension, and then, remembering that one day it is said His feet shall stand upon that mountain when He comes again, we sang in closing our service:

"It may be at morn, when the day is awaking,
When sunlight through darkness and shadow is breaking,
That Jesus will come in the fullness of glory,
To receive from the world His own.

Oh, joy! Oh, delight! should we go without dying;
No sickness, no sadness, no dread and no crying;
Caught up through the clouds with the Lord into glory,
When Jesus receives His own!"

And we came down from the mountain feeling, every one of us, that we had been face to face with our blessed Lord, who often journeyed there.

With such years of preparation lying behind him, Dr. Chapman returned to New York to complete his ministry in the Fourth Church, and thereafter to give himself in

unwearied service to all of the churches. Quietly and modestly, God still directing and leading him to the high places of privilege, he went on to the altitudes where his name was to be recorded among those of the great spiritual harvesters ordained to reap in fields that others have sown.

CHAPTER VII

SUMMER CONFERENCES

THE study of the Bible at Summer Conferences has in these later years become a distinctive feature in the religious life of America. During Dr. Chapman's earlier ministry there were comparatively few of these Conferences; but later, and largely because of his deep interest in them, they multiplied with great rapidity. Among the first in which he became interested was that held for a number of years at Niagara on the Lake. Thither he was drawn first by the influence of Mrs. Strain and afterward by the name and fame of the great Bible teachers who by their teaching made the Conference conspicuous, moulded the thought and vitally affected the spiritual life of many younger ministers.

"Those were days"—so declares a recent writer—"of Brookes and West and Parsons and Erdman and Moorehead and Nicholson and Needham and Gordon. Oh, what discussions were held in those days! How the Lord Jesus Christ was exalted, how the Holy Spirit was honoured, and how the Bible was expounded! The bread of life broken and distributed at the Niagara Bible Conference is feeding the children of God in this land to this day."

Some fourteen "Articles of Belief," expressing in clear and terse language the fundamental truths of Christianity, were framed and adopted. During the Conferences these themes were under constant consideration and the leaders permitted the intrusion of nothing else that might tend to

lower the spiritual atmosphere. For such Conferences Dr. Chapman manifested an interest that continued throughout his life. Wherever held he was in demand as a speaker, and his name upon the programme was always heralded as a notable and attractive feature. For years he was the leader of the Bible Conference at Winona Lake, Indiana, which under his direction had its period of greatest prosperity.

The Rev. Sol. C. Dickey, the founder and now General Secretary of the Winona Conference, first met Dr. Chapman in the city of Indianapolis, during January of 1884. Dr. Dickey had been at Chautauqua and at Northfield and he conceived the idea of combining the features of those two institutions into one at Winona Lake. He had a conference with Mr. Moody who advised him to secure if possible the coöperation of Dr. Chapman who at that time was filling an engagement with Mr. Moody at Northfield. Mr. Moody, from his earliest acquaintance with Dr. Chapman, had followed his carreer with the deepest interest, encouraging the evangelistic gifts that he so clearly discerned in him. He had been one of the famous group of speakers secured by Mr. Moody for that wonderful series of meetings in Chicago during the World's Fair. These men were brought together and entertained by Mr. Moody at the Bible Institute. Dr. Chapman proved to be one of the most popular speakers of the group. Mr. Moody's affection for him was sincere and deep, and for years, at the Northfield Conferences, he was a guest and one of the notable speakers. Considering such warm attachment it is no wonder that Mr. Moody should have recommended him as the leader of the Winona Bible Conference Movement which, as then outlined by Dr. Dickey, he most heartily approved. After

some hesitation Dr. Chapman consented to accept the leadership of the Bible Conference, and the following summer the first of these, attended by some three of four hundred, was held. In a reminiscence of those days Dr. Dickey says:

> The first night will never be forgotten because of a terrible thunder and wind storm which came up just at the hour of opening. The roof of the Auditorium was leaking and the thirty-nine men and women present were called by Doctor Chapman to the platform and then and there held the first session of the first Winona Conference.

For the following fourteen years he gave himself in unwearied sacrifice and devotion to the development of the Conference. His name more than anything else drew increasing multitudes, especially of ministers, to the annual meeting, and it is perhaps safe to say that no Conference held in this country or perhaps any place else in the world has exerted a greater influence over the lives of more ministers. The early and phenomenal growth in those days of Winona has been generously attributed by Dr. Dickey to the loyal and unfaltering coöperation of Dr. Chapman. Through his influence Strain Hall, named in memory of Mrs. Chapman's mother, was constructed, contributions being secured through Mr. Walter M. Smith, one of Dr. Chapman's most generous of friends. Two other buildings, Evangel Hall, used as the headquarters of evangelists, and Kosciusko Lodge, where ministers on small salaries were entertained free of cost, were secured to the Winona Assembly through the influence of Dr. Chapman. He coöperated also in the founding and establishing of the Boys' School and the Girls' Conservatory of Music. The School for Boys was opened in September, 1902, when Professor H. E. DuBois, brother-in-law of Dr. Chapman, was secured as principal. At that time Professor DuBois was engaged

in educational work at Kansas City, Missouri, and he left his great work there in order that he might take up the direction of the Winona Academy which under his efficient management became from the first a pronounced success. Scores of boys, otherwise without resources to meet the expenses of their education, were enabled by the generosity of Dr. Chapman and others whom he interested to enter and graduate from the Academy. He was a director of the school, never failing to attend the meetings, and continued to hold that position until he and Professor DuBois resigned in 1908, the latter to enter upon educational work elsewhere and Dr. Chapman to prepare for his evangelistic trip around the world.

Soon after accepting the leadership of the Summer Conference, Dr. Chapman built a small cottage on the Assembly grounds, not far from the old Indian Mound, which will forever remain associated in the minds of hundreds of ministers with the day of their renewed consecration to God. The very name "Indian Mound" will awaken in many a one some of the most hallowed memories of the past.

In 1902 he built the artistic and commodious bungalow across from the golf links, and this home during the Conference period became the centre of the generous hospitality extended by Dr. and Mrs. Chapman to relatives, friends, and distinguished guests. As leader of the Bible Conference he was in a position to secure teachers, able and distinguished in this country and in Europe. During the Conference he invariably entertained them in his own home.

For the Salvation Army he had a profound affection and admiration. In his later years he came into personal con-

tact with General Booth, the founder of the movement, and loved him for his unflinching loyalty to the Gospel of Christ. The Army was no mere foregathering: it was a body born of a spiritual revolution.

In 1865 the General shook from his neck the yoke of Ecclesiasticism and, in White Chapel Road, sounded a trumpet blast that is still reverberating in every part of the world.

Under "the blood and fire flag" of this organization there has assembled an army of soldiers the like of which has never before been seen. With their swords "bathed in heaven" they have fought against principalities and powers, by day and by night, through cold and heat, carrying their message of hope and love to the people of every clime and tongue. Neither shall their warfare cease until, the kingdoms of this world having become the kingdom of our God and His Christ, they shall drape their banners around the Throne of the Prince of Peace.

The commander-in-chief of this army in the United States, Miss Evangeline Booth, in her attractive personality combines the grace and charm of her distinguished mother with the executive force of the General, her father. By winsome, intellectual, and spiritual appeal no woman of her generation has more profoundly moved such multitudes of men and women. On invitation of Dr. Chapman she went to Winona and there addressed a vast audience, taking as her text Isaiah 9:6—"His name shall be called Wonderful." So deep was the impression made upon the hundreds of ministers there gathered that many of them were in tears and spent hours of the night in prayer. Dr. Chapman himself was so deeply affected by the Commander's searching and inspiring call to consecration of self and service to

God that thereafter he repeatedly implored her to help him in his simultaneous evangelistic campaigns.

These two, so extraordinarily gifted in their different and yet similar spheres of service, were of kindred spirit, with the same objective, and alike impelled by a burning passion to proclaim the Gospel of Christ as the power of God unto salvation. Their spiritual fellowship gave to Dr. Chapman a new and comprehensive conception of the worth and possibilities of that invincible host recruited from the poor and the lowly—as their founder describes them—"a mission of the poor to the poor."

To the ranks of this army he was devoted and they to him, and wherever he went they gave him their enthusiastic and undivided support.

For another devoted body of men and women, known generally as Rescue Mission Workers, Dr. Chapman had a like warm affection, and never failed to give them the honourable recognition they deserved. Such recognition was invariably accorded at the Summer Conferences under Dr. Chapman's leadership. Often the leaders of these mission workers were entertained by him in his beautiful home at Winona. An annual guest was Mr. S. H. Hadley, Superintendent of the famous old McAuley Mission, 316 Water Street, New York. To Mr. Hadley he was peculiarly attached and often went to the Water Street Mission to behold the miracle of salvation from the deepest depths of sin. His interest did not cease with the death of Mr. Hadley. Of that truly great man he wrote a most interesting biography. He continued also his support of the mission, always manifesting a deep and abiding affection for Mr. and Mrs. John H. Wyburn, the efficient successors of Mr. Hadley.

During the Summer Conferences at Winona it was the custom to have Mr. Hadley speak on the day of his spiritual birth and at the conclusion of his address to receive an offering for the support of the mission. Such offerings frequently amounted to large sums which Mr. Hadley in his generosity of heart distributed with the gushing felicity of a spring freshet. Many letters, still preserved, reveal the deep affection for each other of these two men whose spheres of service were so strikingly different. In a letter dated August twenty-eighth, 1904, Mr. Hadley writes:

MY PRECIOUS BROTHER:

I wish I could find words to say what I think of my birthday party, and how beautifully it was arranged and carried out.

I never saw your equal on this old earth, always thinking of others, always moved by love to see how you can make someone happy. Dear Brother, why don't you preach more! I believe hundreds of hearts are longing for a prayer and praise and consecration meeting as led by you. I have prayed, and so have others, that God would smash the programme and lead you to do this. Many preachers are here in sin and backslidden life and have come here to get back to Calvary. But I started to tell you how much I love you and how much I thank you for my birthday party.

In the following year, Mr. Hadley writes again under date of August thirty-first, 1905:

How much I do owe you for all you have been to me in my Christian life and walk; an inspiration to me to press on and fight on till Jesus comes to me and says: "It is enough." This last conference has been more to me than I can describe. My work and the many cares and burdens the dear Lord has laid upon me had well nigh weighted me down. But those ten days in your lovely home with your precious wife and your children—how thankful I am for it all. You are as

strong as a lion; as vigilant as a hawk, and yet with all the tenderness and compassion of a sweet woman.

Few more touching tributes than are embodied in these letters have ever been paid to any one.

The home, enshrining for many another besides Mr. Hadley the happiest of memories, was planned largely by Mrs. Chapman who selected all of the decorations, fitted them with her own hand, and poured out her heart in what she purposed to make a happy and hallowed retreat for her husband and her children. Of that home she was herself the radiant centre. Her character was of wonderful beauty and worthy of the great lineage that could be traced back to the aristocracy of Holland. Her father was a devout Christian, sincere and true even to brusqueness, but dependable, sturdy, unselfish. Her mother was altogether worthy of the loving tributes that flowed in upon the family when she died. Mrs. Chapman emulated both of her parents. The practicable strength of her father modified by the glowing sweetness of her mother. Her death, which occurred on the twenty-fifth of June, 1907, brought inexpressible sorrow to a great host that knew and loved her. In the weird light that precedes the dawn, without a quiver of fear, without an evidence of pain, but in sweet assurance she escaped beyond the crystal light which comes between the dawn and the daybreak and met her Lord. We went out, Wilbur and myself, and stood together under the stars. He looked up and away into their mysterious depths and said, "I wish I knew what lies beyond." It was but the shadow of an eclipse and soon gone. Faith, so under-girded as was his, may bend but it never breaks. None but he alone knew the measure of his

loss. In a brief but touching biography the story of her life has been told. She sleeps now in the rural cemetery at Albany, New York, her grave marked by a massive stone on which is inscribed:

WIFE OF J. WILBUR CHAPMAN, D.D.
AND MOTHER OF
ROBERT STRAIN, 3RD
J. WILBUR, JR.
AGNES PRUYN, 4TH
ALEXANDER HAMILTON, 2ND

So much space is devoted to Winona because with it are associated so many of such sacred memories.

With the world calling him, and with no mother to look after his children, Dr. Chapman's future might have seemed dark and uncertain had it not been that, as in his childhood days, so now, there came forward a devoted sister to whom in all confidence he could commit the care of his children while he was away on his mission for God. This sister Jessie, now Mrs. H. E. DuBois, deserves a nobler tribute than could be here expressed. In her devotion, her fidelity, her unwearied care of those children she made possible a larger service for her distinguished brother, and though perhaps inconspicuous and unknown to the world, all that she has so unselfishly done must be made manifest "in that day."

During his later years Dr. Chapman became especially interested in two other Conferences, one at Montreat, North Carolina, and the other at Stony Brook, Long Island, New York. The former is mentioned in a recent circular:

Montreat, situated in one of the most beautiful, picturesque, and healthful mountain sections of America, nearly in the geographical

centre of the Presbyterian Church in the United States, commonly known as the Southern Presbyterian Church, is owned and controlled by the several Synods composing the General Assembly.

In this beautiful mountain resort the various agencies of the Southern Presbyterian Church meet for religious and educational Conferences during the summer months.

Dr. Chapman, by his personality and by his unbending defence of the Scripture, had endeared himself to the Presbyterian Church South, and some of his most effective evangelistic work was done in that section of our country. At the General Assembly of the Presbyterian Church South held at Newport News, Virginia, in 1915, Dr. Chapman received a rising vote of thanks for an address delivered by him, and the same Assembly adopted and ordered sent to the General Assembly of the Presbyterian Church in the United States of America a telegram as follows:

Rev. William H. Roberts, D.D.,
Presbyterian General Assembly,
Rochester, New York.

The General Assembly of the Presbyterian Church U. S. wishes to express to the General Assembly of the Presbyterian Church U. S. A. its sincere appreciation of the services rendered by Rev. J. Wilbur Chapman, D.D. Four services were held under the direction of Dr. Chapman and Mr. Alexander, and they will ever be memorable for their spiritual power. We believe that the Presbyterian Church U. S. is entering upon a great spiritual revival. The services of Doctor Chapman and Mr. Alexander at Atlanta, Charlotte, and the General Assembly have made a contribution to this work of inestimable value.

W. McF. Alexander, Moderator.

Such official action shows clearly in what high esteem Dr. Chapman was held by the Southern Presbyterian Church. For several years he conducted the Conferences on

evangelism that were held in Montreat. The Rev. R. C. Anderson, D.D., President of Montreat, writing of Dr. Chapman, says:

> Among the many strong, gifted, and godly men who have spoken on the Montreat platform Dr. J. Wilbur Chapman had no superior. He was sound in the faith, learned in the Scriptures, and was a strong believer in the inspired Word and its power and sufficiency under the operation of the Spirit to save unto the uttermost.
>
> He enjoyed the full confidence, sincere affection, and admiration of all who heard him. He was regarded as a model evangelist and preacher of the Word. His influence over the ministers especially was remarkable and they received from him new ideals, fresh inspiration, zeal, and consecration. As a result the whole church received a distinct spiritual uplift.
>
> Doctor Chapman was admired and beloved by the Presbyterians of the South, and the value of his services rendered in many of the Southern churches and cities cannot be overestimated.

In 1916, on his third visit to the Summer Conference at Montreat, Dr. Chapman built a beautiful home within the Montreat grounds, commanding a magnificent outlook of the surrounding Blue Ridge Mountains. In this quiet and restful home he spent as much of his time during the summer as the pressure of other calls would permit. During one of the Conferences he preached a sermon based on Psalm 45:8, under the inspiration of which Mr. Henry Barraclough, the musical genius who succeeded Mr. Harkness as Mr. Alexander's assistant, composed the words and music of "Ivory Palaces," which was dedicated to Dr. Chapman. This hymn naturally became a popular one at Montreat, as well as other Conferences, and has been sung around the world. It is perhaps safe to say that by not many other Gospel hymns has a congregation been more deeply moved than by this, especially when, with

heart and understanding, Mr. Albert Brown and Mrs. Alexander would sing the words:

> Out of the ivory palaces
> Into a world of woe,
> Only His great eternal love
> Made my Saviour go.

Dr. Chapman loved Montreat and the great Principles to which the Assembly was committed, and in return was honoured by the confidence and affection of the entire Southern Church.

During his later years, more vitally than perhaps in any other Conference, he was interested in that established at Stony Brook, Long Island, New York. He helped to initiate and to organize this movement and was a member of the Board of Directors from the very beginning. What appealed to him in this movement more than anything else was the Platform of Principles, which, like those adopted by the founders of Niagara on the Lake, gave expression to the great fundamental facts of Revelation without which Christianity has no foundation. This declaration of faith is incorporated in the Charter by the Legislature of the State of New York and is perhaps the only legal document of like character in existence. It was Dr. Chapman's intention to erect a home at Stony Brook as may be shown by a letter dated August fourth, 1918, and written at Montreat, North Carolina, in which he requested the appointment of a committee to act with him in the supervision of a great Summer Conference for Theological Students to be held in the proposed home which in accordance with the terms of the letter was to be in operation not later than the summer of 1919. The agreement also

specified that when the building was not in use for the Conference of Theological Students it should be used by the Stony Brook Assembly for the free entertainment of ministers on small salaries. It was his expressed purpose to assume the leadership of the annual Bible Conference and much time and thought had been given to the preparation of a programme which was to be under his personal supervision.

His unfaltering support was given both to Montreat and to Stony Brook because of their unqualified declaration of faith in the divine authority of Holy Scripture and the supreme glory of the Person of Christ. Enduring memorials, the tribute of unfailing love, both at Montreat and at Stony Brook, will keep him in cherished remembrance.

The Summer Conferences, advanced along constructive and conservative lines, are destined to be an important factor in the development of the religious life of our people and, if developed in a manner that won the admiration and support of Dr. Chapman, they may justly expect the sympathy and support of Christian people who feel the need of uniting in one great volume of testimony to the full authority and integrity of God's Word.

CHAPTER VIII

THE CHORAL COEFFICIENT

PAUL had a passionate desire to visit the Thessalonians, but, "hindered by satan" from going, he sent Timothy to them, and was "left at Athens alone." What a pathos in that expression! A cold and cheerless prospect for a solitary herald of the Cross!

Who, left alone on some evangelistic mission, with any passion for the salvation of men, has not felt, in the midst of the thoughtless, heedless throngs, surging along life's pathway, indifferent to God, the loneliness of soul that must have oppressed Paul when "left at Athens alone"?

Either in loneliness or in companionship we must unravel the tangled threads of life. When we think of the blessing of fellowship we do not wonder that the Lord ordained that His disciples should go forth two by two.

Any sketch of Dr. Chapman's evangelistic work would be incomplete without some reference to the consecrated genius of song, Charles M. Alexander, in whom God has incarnated "the spirit of praise" which to-day, as of old, "is the spirit of power."

Mr. Alexander was born within the period of the Civil War, about three hundred miles to the south but on almost the same meridian with Dr. Chapman. The place of his birth was unpretentious but, like many another Southern farm, had its great hickory well-sweep, and was sheltered by the graceful, feathery plumes of the white ash that

flourishes so exuberantly in Southern soil. If there was no pretension to wealth, neither was there any evidence of poverty. The house was kept in repair, the lawns were smooth and green, the fences stood erect, and no weeds were tolerated; for this was a Southern Presbyterian household, and they could compete for neatness with the fine old Quaker stock of the Whitewater Valley.

The house was located on the banks of Cloyd's Creek that rippled away into the Holston River. The river, as it swept by the farm, was navigable at that point for light-draft steamboats. Higher up in its sinuous course it had come down through the foothills of the Cumberland Mountains in a limpid, laughing, sparkling stream. The mountain slopes stretched away in the distance richly timbered, and the valley that rolled away at their base, with the cloud shadows creeping over its face, was of the kind to elate and allure the lover of all things rural.

No wonder that in after years, when he and Mrs. Alexander built their own home within her father's estate at Birmingham, he should have been moved by hallowed memories that would suggest for his English home the name of "Tennessee"!

The home of his boyhood was not more than a dozen miles from Maryville, a university town, which was afterward to have its moulding influences upon him. His first teacher was the widow of a Presbyterian minister. She taught him how to read from a little black-covered Testament that cost the sum of ten cents.

The sole recreation that seems to have been indulged in by the Cloyd's Creek population was the singing of Gospel hymns which, as they rang through the valley, made their first but lasting impressions upon the mind of this child

destined of God to be one of the greatest of all song leaders.

The Southern clime and the mountain altitudes were surely an ideal source from which God might bring forth that wonderful voice which, without being too massive, was so incisive that, in the great amphitheatres of the country, it could cut through the volume of five thousand other voices of all timbres like a Curtiss plane through a thunder pile.

His father was a thorough musician. He trained the child at the age of seven years in the art of music and notation, and fostered with great care his vocal powers.

While working as a boy upon the farm he learned to imitate the respective songs of the robin, the oriole, and the lark, and even at this early age he was leading and teaching a chorus of a Sunday School, as in later years he was destined to lead the thousands in great gatherings in all parts of the world.

In 1881, when fourteen years of age, he entered the preparatory department of the College of Maryville where he remained for some eight or nine years, during the concluding three of which he was the Professor of Music.

From Maryville he went to the Moody Bible Institute of Chicago where he remained for some three and a half years, and then entered upon his career as a leader of song.

For eight years he was associated with Mr. M. B. Williams, an evangelist of distinction, and in 1902 began his work with Dr. R. A. Torrey, going with him on a three months' engagement to Australia. Instead of lasting three months his association with Dr. Torrey continued for four years, during which they made a tour of the world.

In January and February of 1904 they were together

conducting a series of meetings in Birmingham, England, where they were entertained at the home of Mr. George Cadbury. The elder brother and head of the house, Mr. Richard Cadbury, had died in Jerusalem on Wednesday, March twenty-second, 1899. On the anniversary of that date, March twenty-second, 1900, Captain Wilson also died in the same manner and at the same place.

The solemn coincidence was noted although at the time Dr. Chapman was unknown to the Cadburys and without anticipation of ever meeting any member of that family.

The body of Mr. Cadbury, like that of Captain Wilson, was taken to Jaffa and thence by steamer to Marseilles. At Marseilles the funeral *cortège* was met by Richard Cadbury's two elder sons and the body was borne across France, the national flag as a mark of honour and for protection thrown over the sacred burden by order of the authorities. It was not until April eighth that the sorrow-stricken party arrived at the beautiful home at Uffculme.

Mr. Cadbury was a man of learning and of deep piety, and he had distributed his wealth with great liberality. His death was mourned throughout England and of him, among many other fine things, it was said:

> Such men are England's glory, and help to redeem us from that selfish materialism which too often afflicts our prosperity.
>
> Birmingham mourns for a man who has been a true son to her, a lover of his kind, a large-hearted benefactor—a name to be written down in her story with letters of gold.

His widow, like her lamented husband, was deeply interested in all religious movements of the day, and for that reason her beautiful home was thrown open to the American evangelists.

Here Mr. Alexander met Helen, the fourth daughter, to whom he became engaged and to whom he was married on the fourteenth day of July of that year, 1904.

Some years before that event Mr. Cadbury had purchased for a summer home in the Malvern Hills a place known as "Wynd's Point," where Jenny Lind the immortal singer had lived and where she died.

Mrs. Alexander, in the fascinating biography of her distinguished father, says:

The Malvern Hills were, to the end of his life, one of Richard Cadbury's favourite holiday resorts; the glorious freshness of the air which swept across them refreshed and invigorated him like nothing else but the air of the Swiss mountains. For a long while he had admired the beautiful spot in which the famous singer, Jenny Lind, had passed the last five years of her life. It lay in a hollow of the hills, high on the top of the pass which crosses the range below the Herefordshire Beacon. A disused quarry in one part of the grounds forms a rugged background of rock and crag to the thick belt of trees which shelter the front of the house from the keen winds. Behind the house, the well-wooded hillside, enclosed in the grounds, climbs steeply to the level of the quarry's height and the top of the ridge, from which a magnificent panorama can be seen on all sides. Wynd's Point is almost in the centre of the range which stretches in a straight line northward past the Wych and the Worchestershire Beacon to the bare, abrupt slopes of the North Hill. To the south, the hills beyond the Herefordshire Beacon are wooded and irregular in shape, curving round the edge of Lady Henry Somerset's beautiful estate of Eastnor in diminishing undulations. From the summerhouse above the quarry in the grounds of Wynd's Point you can see, on a fine day, the Welsh mountains away to the west, like purple shadows on the horizon. Turning toward the east, the smoke of Cheltenham rises beyond Bredon, under the Cotswolds, and to the extreme right and left the square towers of the cathedrals in Gloucester and Worcester are silhouetted against the silvery cloud of smoke hanging over the towns.

The peace and quiet, the majestic curves of the hills, the glorious outlook over plain and valley on either side, the wild life to be studied in birds, squirrels, and rabbits, the scent of the gorse, the sound of the wind sighing in the trees or sweeping in a hurricane over the wide

expanse—all these things made Wynd's Point an ideal nature's playground. Its associations with the sweet singer who had breathed her last within it added a sense of romance to everything.

In this charming and romantic place Mr. and Mrs. Alexander spent the first days of their honeymoon and then sailed for America to fulfil various engagements.

While the World's Fair was in progress at St. Louis, Dr. Chapman and Mr. Alexander were together and were scheduled to hold a meeting at a place called "The Inside Inn," located within the Fair grounds. Arrangements had been made to hold the meeting in the lobby of the hotel on a Sunday afternoon. The crowd that assembled was not large, but, as it had happened before at the beginning of the Winona Conference, so here, a terrific thunder storm swept over the city of St. Louis and the rain poured down in torrents, driving hundreds of people into the hotel for shelter. In this manner was brought together the first audience to hear from Dr. Chapman and Mr. Alexander their message of sermon and song.

On the evening of the same day they held another meeting in the great Music Hall of the city and as a result of this meeting there were a number of definite conversions.

During the following summer, at the Bible Conference at Winona, they were again together, and Mr. Alexander had the leadership of the great chorus.

Upon the return of Mr. and Mrs. Alexander to England, following their wedding journey to America, Dr. Torrey and Mr. Alexander conducted evangelistic meetings throughout Great Britain.

At the close of the London Mission Mr. Alexander returned to America to attend a Christian Workers' Conference at Northfield, Massachusetts.

Mrs. Alexander had been in poor health, and, just prior to Mr. Alexander's sailing for America, she was obliged to undergo a serious operation. She had hoped, after the operation, to join her husband, but she grew worse instead of better. In July of the following year Mr. Alexander returned to England, in great sorrow of heart, having been warned that his wife could not possibly live for more than a month or two. But human judgment, however, is not infallible. God had predetermined a great and blessed service for Mrs. Alexander in connection with the work of her husband. Another serious operation was performed and for months life seemed to hang in the balance. The doctor advised a long sea voyage, and Mr. Alexander, without any hesitation, cancelled his contract with Dr. Torrey that he might devote himself to the care of his wife. By what seemed to be a miracle Mrs. Alexander slowly returned to health, but she was obliged to live constantly upon the ocean. Together they made long voyages to China and Australia, returning to England in the early part of the summer of 1907. Fully restored, to the marvel of many, Mrs. Alexander now looked forward with keen anticipation to the great work that lay open before them both. But in May a cloud of sorrow overshadowed the Birmingham home and Mrs. Alexander's mother passed away into the glory land. That summer Mr. Alexander returned to America, his wife remaining in England for the mournful duty of breaking up the dear old family home.

Dr. Torrey had, in the meantime, become identified with the Bible Institute of Los Angeles, and he was therefore unable to continue in evangelistic work as exclusively as before. This led to a termination of his contract with Mr. Alexander.

Early in January, 1908, Dr. Chapman was holding a series of meetings in New Haven, Connecticut. Mr. Alexander was with him, and they considered the possibility of going together on a world-wide tour.

January twenty-fourth, 1908, Dr. Chapman wrote to Mr. Converse, the Chairman of the Evangelistic Committee, rehearsing a conversation he had had that morning with Mr. Alexander in reference to the proposed union of their forces in future evangelistic work:

It is proposed that Mr. Alexander's engagement with me is to begin with the Philadelphia meetings, and that he is to be with me in two districts, the one centring, possibly in Bethany Presbyterian Church, and the other in the Baptist Temple. The future plans call for my absence from the country for three months beginning with the fall for possible campaigns in England, Ireland, and Scotland, or in one or more of these countries as Providence may indicate. It is then proposed that we return to America for a series of conferences in the larger cities of the country where there are great auditoriums and that Three Day Conferences be arranged for us, where pastors and church officers from the entire state should be asked to attend. It is further proposed, if the way is opened, to enter upon the Simultaneous Work in our own country; the only change from the present Simultaneous Movement being that Mr. Alexander and myself are to have a larger central district.

When the work in this country is completed, if the way is opened, a three months' campaign will be planned for Australia, beginning with May, 1909.

It is understood that this combination is not to affect my connection with our Evangelistic Committee, and that I am to have the same responsibility regarding this work in the future that I have had in the past.

The letter continues with a statement of the personnel of the company to be made up together with some other detail of arrangement and then concludes as follows:

When my mission in this country seems ended for a season, I would like to preach the Gospel around the world in connection with Mr.

Alexander, and when this mission has been fulfilled it is the hope and dream of my life that the last years of my evangelistic experience may be devoted to preaching to the poor. I have long dreamed that I might some day, when I am sufficiently well known, enter into a city and with the coöperation of the pastors, conduct a mission in harmony with the work of the Salvation Army and other missionary organizations, and thus leave my testimony with the people who are now in some ways out of sympathy with the Church.

I neglected to say that it is understood that the meetings conducted by Mr. Alexander and myself be known as "The Chapman-Alexander Simultaneous Evangelistic Meetings."

With sincere regards, I am,

Cordially yours,
J. WILBUR CHAPMAN.

To the above proposition Mr. Converse gave his hearty approval, and Articles of Agreement were drawn up and signed. The first engagement was arranged for Philadelphia, beginning March twelfth, 1908, and lasting until April nineteenth, 1908. The association thereafter was to continue until terminated by a notice of thirty days on the part of either.

So began the association of these two remarkable men which continued unbroken for eleven years.

During the Philadelphia campaign the Pocket Testament League was officially launched. But the fascinating history of this very remarkable movement has appeared elsewhere in a biographical sketch of Mrs. Alexander who under God originated and fostered what, perhaps more than any other modern movement, has stimulated a new and deep interest in the reading of God's Word.

During the summer of 1908 much of the detail in connection with the Simultaneous Campaigns was worked out, and preparations were made for the great work of grace

that was to be given its most marvellous expression in the revival that swept the city of Boston.

The organization was so complex, and the detail of arrangement so exacting, that Mr. E. G. Chapman, the brother of Dr. Chapman, a man of the highest integrity and of unusual executive ability, severed all other business connections and, in devotion to his brother's interests, gave himself entirely to the detail of organization. It would be impossible in this brief narrative to pass a just estimate on the important service rendered by this devoted brother. His courtesy, his tact, his fidelity, and his untiring labour won the affection and confidence of every community where meetings were held. He took no conspicuous part in the public services, but his full worth was appraised and acknowledged by every committee with which he laboured.

To Mr. Alexander and his gifted wife no tribute paid by the writer could lift them to any higher plane of distinction than that fully recognized by all that have come to know and love them. It is only fair to say, what Dr. Chapman often generously and emphatically affirmed, that without the most affectionate and devoted coöperation of Mr. Alexander he would have lacked strength, humanly speaking, to bear the burden that was laid upon him.

Who that ever attended any of those great meetings can ever forget the spiritual impression created by Mr. Alexander, when, in his genial, persuasive, and yet deeply spiritual manner, he led the choir and the congregation to those high altitudes of praise where the atmosphere is clear and bracing, and where the heart becomes responsive to the Gospel appeal? It was like the trumpet sounding before the armies of Jehoshaphat, putting to rout all opposing

forces and leaving the banner of Jehovah waving over an undisputed field.

Many of the inspiring hymns that have moved multitudes in praise and devotion were born of those great meetings.

Mr. Alexander was quick to discern the distinctive note of instrumental or vocal music, and he was thereby enabled to surround himself with those gifted men and women who, by their contribution to his wonderful song services, shall in ineffaceable memory ever be associated with him.

As a conductor of congregational singing it is doubtful if Mr. Alexander has had a peer in any generation of song leaders.

We could wish no greater issue to his devoted life than, in the coming day of revelation, to behold him standing with the redeemed, and with them singing the "new song" that shall flood with melody the universe, and that from all created things shall evoke the sounding antiphon:

> Blessing, and honour, and glory, and power, be unto Him that sitteth on the throne, and unto the Lamb for ever and ever.

Such is to be the wondrous and final glory song.

CHAPTER IX

EVANGELISM

The One Hundred and Thirteenth General Assembly of the Presbyterian Church in the United States of America met in Calvary Presbyterian Church, Philadelphia, Pa., Thursday, May sixteenth, 1901, at 11 o'clock A. M.

SUCH is the introductory statement of the Minutes of the General Assembly published that year.

Mr. John H. Converse, President of the Baldwin Locomotive Works, one of the Captains of Industry, was a Commissioner to that Assembly and the President of its Board of Trustees. He was born in a manse, the son of a Presbyterian minister, and had risen to a conspicuous and influential place in the councils of the Presbyterian Church. He had acquired great wealth and gave lavishly in response to the many appeals made to him. He was especially interested in all forms of evangelistic work and, with an earnest desire on his part to quicken the spiritual life of the Church, he offered a resolution to the Assembly which was unanimously adopted:

That the Moderator be requested and authorized to appoint a Special Committee of twelve, to consist of six ministers and six elders, whose duty it shall be to stimulate the churches in evangelistic work, to consider the methods of such work and of its conduct in relation to the churches, and to report with recommendations to the next General Assembly.

Acting under this resolution the Moderator of the Assembly, the Rev. Henry Collin Minton, D.D., appointed the following Committee:

Mr. John H. Converse, Chairman	Rev. George P. Wilson, D. D.
Rev. George T. Purves, D.D.	Mr. John Willis Baer
Rev. J. Wilbur Chapman, D.D.	Mr. James I. Buchanan
Rev. W. J. Chichester, D.D.	Mr. S. P. Harbison
Rev. S. S. Palmer, D.D.	Mr. E. A. K. Hackett
Rev. John Balcom Shaw, D.D.	Mr. Charles S. Holt

In July of the same year this Committee circularized the ministers and ruling elders of the Presbyterian Church, advising them of the action of the Assembly, offering suggestions, and inviting correspondence.

Dr. William Henry Roberts, the honoured and beloved Stated Clerk of the Assembly, had consented to act as the Corresponding Secretary of the Committee. But he had little apprehension of the mountainous mass of correspondence that would be rolled in upon him.

The ministers and elders were ready and eager to adopt any suggestions that gave promise of deepening the spiritual life of the people. Letters and telegrams poured in upon the Stated Clerk, and he found himself without strength to bear the added burden. He retained the office of Recording Secretary, and, as we have seen, Dr. Chapman, by the unanimous choice of the Committee, was chosen Corresponding Secretary.

The original plan of the Committee, as outlined by Dr. Chapman and Mr. Converse, contemplated an organized series of evangelistic services in the great home mission sections, and in rural communities, where the need was imperative, and where, hitherto, for various reasons, the

evangelistic work had been sporadic and ineffective. In such centres it had been difficult to secure financial support for the workers who had found that the free-will offerings were utterly inadequate to sustain themselves and their families. The Committee therefore resolved to support such workers, not by free-will offerings but from the treasury of the Committee, the resources of which were practically unlimited because of the munificent generosity of Mr. Converse. The offerings, never too generous, were still further reduced when communities learned that the Committee was willing to meet all charges. The plan did not work well and, after a few months, the offerings were again received for the benefit of the workers, supplementary sums being paid out of the treasury of the Committee.

During the first eighteen months of its service the Committee, through special evangelists and helpers under Dr. Chapman's personal direction, conducted meetings in the mission districts of Oklahoma, Texas, Kansas, Nebraska, Iowa, North and South Dakota, Colorado, Arizona, Washington, Oregon, Wisconsin, and a number of the Southern States. The staff consisted of some fifty-six evangelists, singers, and other helpers.

Following this work in distinctively mission territory, calls from the larger cities and more populated sections became so insistent that new and more extensive plans had to be formulated. In projecting the new plan Dr. Chapman and Mr. Converse were fully supported by the Rev. William Henry Roberts, D.D., the Stated Clerk of the General Assembly. The Rev. Parley E. Zartmann, D.D., was appointed Assistant Secretary and Treasurer. The Rev. John P. Calhoun, D.D., was appointed the Superintendent for the South and Southwest. The Rev. J. Beveridge Lee,

D.D., became Secretary for College work. The Rev. C. T. Schaeffer, Director for Young People's Evangelistic Meetings, and Mr. E. G. Chapman, the brother of Dr. Chapman, was appointed the Secretary-Treasurer of the new method of campaign that was about to be adopted.

In 1903 the personnel of the Committee was increased to sixteen members. Dr. Chapman with their advice and consent commissioned ten choice men as Field Secretaries or advance agents, covering every section of the United States. He arranged for conferences of the more influential ministers and elders in various states, personally conducting these, advising and kindling to a flame their latent abilities, love, and power. Many Presbyteries organized Presbyterial Committees on Evangelism to give effect to the suggestion and schedules which Dr. Chapman issued in unlimited volume. Scores of evangelistic services in series of five to twenty were held all over the country; and God gave to them all His gracious recognition. Open-air and tent preaching were stimulated, and thousands were enlisted and instructed in personal, conversational, inquiry and appeal. Twelve hundred pastors were enrolled in a circle of prayer to plead for a great spiritual revival. Decision days became the rule in Sunday Schools, and personal evangelism was the objective in all the Young People's Societies. The office at the Fourth Church turned out an immense volume of literature. Ten thousand personal letters were written. Four hundred thousand pieces of literature, of which two hundred and twenty-five thousand were upon request, were issued through the mails. Dr. Chapman, in addition to his supervision of all this, continued his pastoral labours, and wrote his octavo volume of two hundred and fifty pages, entitled, "Present Day Evangelism."

More than five thousand copies of this book were issued upon application.

During all this time Dr. Chapman had continued his ministry in the Fourth Presbyterian Church of New York. The drain upon his physical strength was greater than even his iron constitution could bear, and it became evident that he must either give up his church or decline to go further in the great field that stretched before him so white for the harvest. Had he consulted his own personal comfort he would have remained with his church. But he could not resist the appeal of the appalling need on every side. He made the final decision that ended forever his pastoral relationship and sent him forth upon that great mission for which he had been so long in preparation.

Immediately seven theological seminaries threw open their doors and to the students there was brought the inspiration of the new movement. Conferences were held in fifty-two of the largest cities. Fifty-one evangelists were employed. Ten thousand five hundred and ninety-seven services are recorded in four hundred and seventy cities. There were received for evangelists a thousand requests that had to be denied for lack of men. These enforced declinations, however, were accompanied by earnest solicitations that evangelistic services be instituted under the leadership of the local pastors. In many instances this was done, and it confirmed a new faith and abiding confidence in the power ever latent and ready upon call within the churches themselves.

Twelve hundred and eighty-five churches reported having held special services of an evangelistic character. Fifteen hundred and eighty churches reported decisions largely in excess of previous years. The influence of the movement

swept like a tide beyond the area of the Presbyterian Church. Other denominations felt the same keen need of a spiritual awakening, and their eyes were fixed with unconcealed interest and hope upon Dr. Chapman and his splendid organization. When the undoubted results became manifest, congratulations and requests for counsel from practically all of the evangelical denominations were received by the Committee. It was the common opinion that a movement of such promise should not be confined to the limits of any single denomination, but should be made a dominating motive in the life of the Church universal. Dr. Foss, Bishop of the Methodist Church, wrote to Mr. Converse:

> I have long since intended to express to you, in person or by letter, my sincere and cordial appreciation of the evangelistic work of the Presbyterian Church. I thank God for the abundant evidence of your earnest, concerted, laborious, and persistent effort to arrest the attention of ministers and laymen and hold it to a careful, prayerful consideration of the great business of getting men converted to God. God bless you and all who are interested in working with you in this great endeavour, and give it success. I shall be glad to coöperate wherever it may seem practicable, and will ask if you will read this brief word of appreciation and sympathy to the Committee of which you are Chairman at any convenient time.

It was within this period, 1904–1909, that the simultaneous method of Evangelism was organized and developed. This method was not altogether new but received its greatest emphasis under the wise direction of Dr. Chapman and his devoted brother who gave up all other business that he might attend to the detail of arrangements. The larger cities were divided into sections, and to each of these was sent some evangelist of note with a song leader, the meetings being held throughout the city simultaneously, and all meetings related to the great central services conducted by

Dr. Chapman and his associates. In some respects these meetings, though most carefully arranged, were disappointing, but in other respects the success was phenomenal. But Dr. Chapman's adaptability, his readiness to learn by experience, and his willingness to conform to conditions, all of which were so characteristic of him, enabled him to profit by all mistakes, and he so controlled the method that it became in his hands not only a programme but a development. The campaigns were organized and conducted in the largest cities of the country. "No chain is stronger than its weakest link." That is, of course, true, and it serves to illustrate the weak spot in the simultaneous method. In all campaigns Dr. Chapman was the central sun around which the other evangelists as satellites revolved. The ill success of the lesser lights was charged against the general movement. No one, however, that had any conception of the manner in which great centres of population were moved could for a moment question the wisdom of the method. These movements, when they were thoroughly organized, as they always were, under the efficient and untiring labours of Mr. E. G. Chapman, brought forth results that fully justified the method.

The campaigns held in various parts of the United States exhibit so great a similarity that any account of one is sufficient to indicate the character of them all.

It is perhaps safe to say that this method, as conducted by Dr. Chapman, had its most marvellous demonstration in the extraordinary series of meetings that were held in Boston, Massachusetts, just prior to Dr. Chapman's departure for Australia.

Boston is the most difficult, as it is the most promising, place for the development of a religious movement. It is

the vortex into which there flows every hour between Nahant and Hull every conceivable belief. Strike whatever religious note you please and Boston will answer with a responsive chord. All forms of weird belief, like a cold and dismal fog from the banks of Newfoundland, sweep up and down her broad avenues and through her churches and halls. Such is the never-ending and all-prevailing atmosphere of Boston. The need for a true spiritual awakening was deeply felt, and out of the soul distress there came the cry to Dr. Chapman for help. The call had been given voice by Dr. A. Z. Conrad, pastor of the Park Street Church. To his appeal Dr. Chapman sent a telegram—"Will confer with ministers of Boston, Thursday. Meet me Parker House, four P. M."

Three hundred clergymen welcomed him. Dr. Conrad was made Chairman of an Executive Committee of Seventeen. A map of the greater city and of adjacent territory was spread upon the table, and the metropolitan circuit, with its appanages, was red-lined into twenty-seven groups, and chairmen were appointed segregating the churches to these respective centres. Two weeks later Dr. Chapman again visited Boston and found the organization, under Dr. Conrad's inspiration and faithful guidance, splendidly perfected, and the spirit of expectation aglow and on the increase throughout the whole field.

Meantime the evangelistic forces were being very carefully as well as prayerfully enlisted. Twenty-seven evangelists, or pastors with evangelistic gifts, one each for the twenty-seven groups of churches, and twenty-seven directors of music were secured.

Another mighty force was also gathering, a thousand personal workers, called by the executive under guidance

of the Holy Spirit. In the quiet of their own pews, trained through their own meditation and according to their personal talent, these were prepared for the hand-to-hand encounter, the heart-to-heart contact, for the bearing of the Gospel of divine love and saving potency to every awakened soul.

Such, in brief, was and is the method of organization in the simultaneous campaign.

In Boston, at the preliminary Sunday services, the ministers all preached in their own pulpits; but they never preached perhaps in precisely the same manner. Civic, social, and philosophic allusions—or illusions—were banished and the one topic was Jesus, crucified, risen, practical, indispensable. The same beautiful, sweet, and winsome story was told in the Sunday School, culminating on Decision Day; and the children gave their hearts to God. Under the spell of such influences the thousand personal workers arose to their great harvesting.

Another force—never hoped for by the most hopeful—the daily newspapers, ever jealous of what they conceive to be very valuable space, gave to the movement the most extraordinary attention, not in columns but whole pages, editorials and reportorial narratives. The press caters to the public and the public demands the "news." During those days the one topic that seemed to arrest the attention and absorb the thought of Boston was the mighty revival that like a gale from heaven was sweeping over the city. It was as cheering as it was unusual to come out into the streets from a densely packed religious service and to hear on all sides the strident cry of the newsboys—"Extra! Extra! Latest news of the revival!" So interested became the people in this one vital topic that repeated instances were

reported of men, living in the suburbs and returning to their homes on the trains, becoming so absorbed in the newspaper accounts that they were carried far beyond their destination. Boston no doubt has responded to every emotion that may be evoked by the human voice. But in those days a new emotion was throbbing through the souls of men, a new voice was speaking, it was the voice of God.

On Tuesday evening, the twenty-sixth of January, 1909, the campaign started with services in the twenty-seven centres, over an area thirty miles in diameter. On that night Tremont Temple was unlighted and the doors were closed. It was the same on the twenty-seventh and twenty-eighth; but, pulsating the air, there was a whisper ever growing louder of something unusual impending.

Then, on the twenty-ninth, came the evangelists. Through the three days preceding the twenty-seven centres had become well established, and fifty-four earnest men, much after the Chapman style, had proclaimed the Gospel in various centres in which from five to twelve churches were grouped.

Meantime, Tremont Temple is lighted and the doors are open. An hour before the appointed time the spacious auditorium is filled from platform to dome. And still the throng surges on, filling aisles, stairways, and corridors and stretching out across the sidewalks until trolley traffic on Tremont Street is no longer possible. At 7:30—instead of 7:45 as announced—Dr. Conrad introduces "Mr. Charles M. Alexander of Tennessee, the United States, Great Britain, and the rest of the World." That is the first happy stroke. Mr. Alexander laughs broadly and even aloud. That is the second. Then he shouts: "Have you all got books? Every man and woman, every silk hat and

busted shoe, has got to sing to-night!" The great chorus sings and the music is like "the sound of many waters."

"My faith looks up to Thee, Thou Lamb of Calvary, Saviour Divine" are the words that ring through the building, the congregation standing as they sing this noble hymn at the close of the unique praise service.

Dr. Chapman, without introduction, comes forward. Tall, strong, alert and yet quiet, a Bible in his hand, he begins to speak, but with no text. He often does this, but he will use a dozen before he is through. That weird voice of his, melodious, gentle, yet penetrating every soffit in the room and ringing round and round the dome, is as composed and as positive and assuring as are his gestures. These are always inviting, persuasive, unimpassioned, and yet convincing.

The pointing of that index finger, though inarticulate, speaks to the soul. The argument appeals to your understanding. The illustration stirs tender memories, and the tears flow. His challenge leaves no path of escape, you must respond, and the agonized cry of that sorely beset old Roman—"What shall I do with Jesus, which is called Christ?"—rises up from the depths of your being. It is a solemn moment. The invitation is given. Scores respond. The spiritual result is registered in heaven.

While the campaign is on there is a prayer service—nothing but prayer—each morning at ten o'clock. A conference with ministers and workers and reports from the twenty-seven centres follows at eleven. The regular daily noon full service is at twelve. The "Quiet Hour" service, charming, winsome, deepening, determining, is held at four; and then the evening throng.

Whoever has addressed an audience, especially upon a

theme wherein the heart is deeply engaged, knows something of the stress implied. Five times daily for three weeks Dr. Chapman was under that pressure. Do you wonder that the world wonders at him?

Besides the foregoing many special services were held. One in the Bromfield Street Church for ministers only. Who can forget the solemn rededication of life to the service of saving the lost?

One service was at the theatre at Harvard University for the students of that cold and cloud-bound centre of philosophy.

Boston University suspended recitations for a week, and Newton Theological Seminary for several days, that students might experience the uplift and study the secret of evangelistic work.

The interest continued without abatement to the very end. Mechanics' Hall, where the final meetings were held, with a seating capacity of eight thousand, was utterly inadequate to accommodate the crowd that assembled long before the doors were open. A special detachment of police held back other throngs when even standing room was no longer available.

In a statement given out at the time it was estimated that the total number in attendance was between eleven and twelve thousand.

Probably four thousand were unable to get into the hall. The doors were opened at six twenty-five and in ten minutes the hall was filled. Belated ticket-holders were refused admission by the police, of whom there were a sergeant and twenty-one patrolmen about the building.

Many persons stood throughout the service in the back of the wide passages off the floor and the galleries, where they could not see the speakers and singers, but were able to hear the songs and the sermon. Scores of women sat upon the floor and listened. One young girl

climbed the elevator netting and peered over the heads of the people in the top gallery.

At seven o'clock the ushers, through megaphones, called out of the windows to the thousands in the street that there was no chance to get into the hall, and directed them to neighbouring churches. Very few of the waiting crowd were willing to leave, however, and about one thousand of them had the reward of their patience, when, after the sermon, the doors were opened for the exit of those who could not stay for the after-meeting. Their places were quickly filled.

The service was a farewell and a revival meeting combined. Most of the farewells were said at the opening of the service and the two hours that followed were devoted to evangelistic appeals through song and sermon.

At the close of the service Dr. Chapman offered the following prayer:

Blessed God, we have wrought the best we knew how. Whatever it might have cost, even if it had been blood and life, it would have been worth it all to be used of Thee. As we turn our faces elsewhere do thou bless Springfield. Keep us under the shadow of Thy wings as we go across the seas. May our message always be true to Him and to Thee. To Thy name be the praise. Amen.

After the prayer Dr. Chapman retired and Mr. Alexander led the choir and congregation in the singing of "God Be with You Till We Meet Again." This was followed by the great chorus—"My anchor holds." So concluded this extraordinary series of meetings.

In summing up results the Chairman, Dr. Conrad, dwells at much length upon the gain to the general moral health of the city; he sets, as the "pivot-text" for the campaign, the words of Christ: "And I, if I be lifted up, will draw all men unto me"; he dwells with great joy upon the unanimity of belief in the cardinal doctrine: "Ye must be born again"; and he closes with words of solemn conviction: "The power was a Divine Power."

In appreciation of Dr. Chapman and his immediate associates Dr. Conrad says:

Nothing is more illusive than personality. You cannot define it. You cannot describe it. You cannot illustrate it. You can only be conscious of it. The Rev. Dr. J. Wilbur Chapman is endowed with rare personal qualities. His appearance is impressive. His facial expression striking and telling. His manner is courteous, dignified, and commanding. He is sympathetic, and his vibrant sympathies touch the hearts of his hearers. His voice is musical, appealing, persuasive, enjoyable. He shows marvellous tact in dealing with individuals and an almost phenomenal power of adaptation. Simplicity, directness, earnestness, assurance, and fervency characterize all Doctor Chapman's utterances. His preaching is thoroughly constructive. It is commanding, powerful. He wastes no time in attacking "isms", but graphically portrays sin and its consequences, and with passionate devotion to divine ideals reveals the glory of the life in Christ. He holds his audiences spell-bound. He is always interesting. You never have a moment of anxiety for fear he may say something for which you would wish to apologize. There is such a wholesomeness about the man and his message that people are irresistibly bound to both. No evangelist ever so fully won the cultivated classes. He is one of God's noblemen. To know him is to trust and love him.

Mr. Charles M. Alexander, with his beaming countenance, which seems to reflect the very love of his Lord, wins the affection of the people he meets instantly. His ardent temperament, splendid enthusiasm, whole-souled devotion, unquestioned consecration, give him a tremendous power over the audiences before whom he stands as music director and Gospel singer. He is nothing less than a genius in his abilities as a director. He will give power and pathos to the most ordinary musical composition. He enlists the sympathy, interest, and coöperation of the largest audiences and secures almost miraculous results in presenting the Gospel message in song. It would be impossible to conceive of two men more thoroughly supplemental to each other than Doctor Chapman and Mr. Alexander. Each one needs the other for the largest effectiveness in his work.

Mr. Harkness, who has for five years been with Mr. Alexander as his accompanist, has consecrated his unusual talents to Christ and is as unusual and noteworthy as an accompanist as Mr. Alexander is in the capacity of director.

Mr. Naftzger captured all hearts by his simple, graceful manner, his wonderfully musical voice, as he sang the "Sparrow Song," "Memories of Mother," and many other selections. As the special soloist for Doctor Chapman and Mr. Alexander, Mr. Naftzger greatly strengthens the services.

Mrs. Goodson, Doctor Chapman's daughter, again and again lifted the great audiences to the very highest point of spiritual exaltation by her singing. Her sweetness of tone and distinctness of enunciation and the deep spiritual purpose manifest in all she did, combined to make her a great favourite. Her consecrated talent was used of God to bring many to a knowledge of Jesus Christ.

Resolutions dated Monday, February twenty-second, 1909, and adopted by the coöperating pastors and committees were as follows:

The Chapman-Alexander Evangelistic Campaign having concluded, we who have coöperated in the movement desire to place on record our sincere convictions regarding its results.

We rejoice and thank God for the manifest presence and power of the Divine Spirit guiding and ruling in all of our preparations and deliberations, and especially for His evident direction of the messages from the lips of the evangelists, and the convicting and converting grace so marvellously exhibited.

Boston has been thoroughly awakened. Thousands have been brought to God. The whole Christian church has been reinvigorated. What has been wrought in the hearts and homes cannot be tabulated or registered and will never be known until the Books of Heaven are opened.

We desire gratefully to acknowledge the consistent, earnest, faithful work of all of the evangelists who have laboured among us.

To Dr. J. Wilbur Chapman and Mr. Charles M. Alexander, who have led the movement, we extend our heartiest "God bless you." We assure them of our heartfelt and unqualified approval of the noble, Christ-like way in which they have conducted this series of meetings. Both the manner and the matter of the message has won all hearts. Christian courtesy, gracious dignity, and whole-souled earnestness have marked all they have done in our city.

We now assure Doctor Chapman and Mr. Alexander of our abiding interest in the "Around the World Evangelistic Tour," which they are about to undertake. We will follow them in our prayers and our

sympathy. We commend them with our unreserved endorsement of their purposes, plans, and message to the Christian people of the world.

To Mr. E. G. Chapman we desire to convey our recognition and appreciation of his exceptional business ability and the efficient manner in which he has managed the business affairs of this great Simultaneous Campaign. To his patient and unwearying labours we are indebted for the quiet, harmonious, and effective working of the machinery indispensable to the success of this great enterprise.

To Mr. John Converse, of Philadelphia, and to the Evangelistic Committee of the Presbyterian Church of the United States, we send our greetings and congratulations, together with our appreciation for what they have done to make possible the great blessings we have experienced by exceptional gifts to evangelistic work.

We thus set our seal of approbation, commendation, and appreciation of Doctor Chapman and Mr. Alexander and rejoice in their zeal and wisdom in God's work.

We furthermore set our seal of endorsement heartily and enthusiastically on the Simultaneous Campaign method of evangelizing our cities.

May God in His grace and mercy continue with these His servants, wherever they go, and may He richly bless us in our efforts to continue the work here begun.

CHAPTER X

ON THE WAY TO AUSTRALIA

By the press, and through private correspondence, the gracious revival that spread over Boston was made known in all parts of the globe.

Commendatory and congratulatory letters were received from Cairo, from Paris, from Smyrna, from Constantinople; from various points in England, and from every section of the United States.

Earnest and appealing calls for similar meetings came from many American cities, but these all had to be declined, because God had ordained that the next Simultaneous Campaign should blaze out under the Constellation of the Southern Cross.

From Boston the evangelistic party proceeded to Springfield, Massachusetts, and there rehearsed, after the manner of Paul and Barnabas at Antioch, "All that God had done." Preparations were then made for the impending journey to Australia.

The party consisted of Dr. Chapman; Agnes, his daughter; Alexander Hamilton, his youngest son; Mr. and Mrs. C. M. Alexander; Mr. and Mrs. Ralph C. Norton; Mr. and Mrs. William Asher; Mr. G. T. B. Davis and mother; Mr. Robert Harkness; Mr. Frank Dickson; Mr. Earnest Naftzger; Miss Bertha Breckenridge, secretary to Dr. Chapman; Mr. Edwin H. Bookmyer, secretary to Mr. Alexander; and the writer.

We came together at Minneapolis, and, after again rehearsing the blessings that had come to Boston, left for Winnipeg, arriving there on the twentieth of March, 1909. Here we found Dr. Grenfell, the illustrious apostle to Labrador, widely advertised for services to be held on Saturday and Sunday, the two days scheduled for the party to remain in that city. There had been arranged for Dr. Chapman a reception to which Dr. Grenfell was invited and at which he made an address. He also participated in other services planned for the Chapman-Alexander party.

We left Winnipeg by night express and arrived the next morning at Regina, the capital of Saskatchewan, and the shipping and distributing centre for ten thousand square miles of splendid farms. Here a service was held in the city square where an impromptu throng, estimated at from six to eight hundred, had assembled under protection of a squad of the far-famed Royal Northwest Mounted Police. That splendid body has its Western headquarters at Regina and is made up largely of gentlemen of education and of refined family antecedents, even to a few scions of the English nobility, seeking adventure, but dispensing such diplomatic justice and control over the wild territory where they range as to commend the confidence and willing obedience of white and red men alike. One of these rangers was known to his companions as "Willie Wilson." He was the second son of the Earl of Strathallyn and esteemed it a mark of distinction to have been chosen to introduce the party.

From Regina the train soon began the long climb toward the Great Divide. On such a journey it was impossible for a man of Dr. Chapman's temperament to ignore the great

voices that, with such appealing power, speak from the mountains. Mile after mile, impressions were made upon his mind. A close observer of nature, he lost no opportunity to enrich the great fund of illustrations that he used with such precise and appealing application.

On the twenty-fourth day of March the party arrived at the fine station in Vancouver. Here three services had been arranged, with crowds so great that overflow meetings were held, all of which Dr. Chapman addressed, speaking one day five times in succession.

On Friday, the twenty-sixth of March, we embarked on the steamship *Makura* of the Canadian-Australian Royal Mail Line, which, slipping her cables, ran out by the Burrard Inlet, veered southerly into the Strait of Georgia, and then made a sharp turn to the west around Saturna Island and thence on a direct course to Victoria, the last stop before sailing out into the Pacific. As the steamer made her way out into the open sea Dr. Chapman, by invitation of the commanding officer, stood upon the bridge and looked upon the ocean rolling its mighty swell to the great arch of its horizon, "the emblem of unwearied, unconquerable power, the wild, various, fantastic, tameless unity of the sea." Behind him lay the receding shores of America; before him, more than seven thousand miles away, lay that unknown continent whither he was bound to proclaim to its people the Gospel of Christ.

Mr. Alexander had before sailed over those waters, and from that experience he knew what, either for utility or entertainment, might be desirable to take on such a voyage. Among the variegated purchases suggested by his fertile ingenuity there was a complete printing outfit by means of

which he expected to issue during the voyage a daily paper into which, if there could appear no great headlines from the outside world, there might be recorded such events as might be interesting if not momentous to us in that floating world we were to call our own for the next three weeks. It is needless to say, for reasons easily conjectured, that the issue of this paper was somewhat irregular. However, when an issue did appear, it contained a contribution from Dr. Chapman, a copy of a gospel hymn, and various other contributions by members of the Chapman-Alexander party or such other passengers on the *Makura* as had the literary ability to get their productions past the editor. One of the really fine contributions to the first issue was a poem written by Fanny J. Crosby, never before having appeared in print, and "Affectionately inscribed to the Chapman-Alexander Mission 'Round the World."

O, heralds of the Cross of Christ,
Ye chosen of the Lord,
Take up anew your glorious work:
Gird on the Spirit's sword;
And trusting in its mighty power,
With banners wide unfurled,
Go forth and, in His name, fulfill
Your mission 'round the world.

There was a day, a precious day,
When we together met
Within a consecrated home
Our hearts will ne'er forget:
And while we knelt with quivering lips,
And tears our cheeks impearled,
We prayed, in faith, our Lord to bless
Your mission 'round the world.

And O, how oft, though sundered far,
Our kindred souls will blend
Beneath the Christian mercy-seat,
Where friend communes with friend:
Our faith will see the lifted cross,
Its banners still unfurled,
And hail with shouts of Victory,
Your mission 'round the world.

Vancouver's Isle, Australia's clime,
Tasmania's region fair,
Will greet your coming and rejoice
To bid you welcome there;
And when beneath your native skies
Once more your sails are furled,
May new-born souls, by millions, crown
Your mission 'round the world.

Among the passengers was Mr. John W. Bengough, the renowned cartoonist, who contributed:

OUR VOYAGE

When first this circl'd world of blue
Enthralled the sight of venturous man
And his rude voyagings began
From Isle to Isle, all wond'rous new.

Did some lone sailor poet see,
In vision of the tropic night,
A fairy castle, all alight,
That floated on with majesty.

Midst sounds of laughter and good-cheer,
As of blithe children at their play;
And strains of music borne away
Upon the slumbrous atmosphere?

Then 'twas the far prophetic gleam
Of truth; our own *Makura*, brave,
Spurning the white-embroidered wave,
Was the fair palace of his dream.

A file of these newspapers, however unsystematic may have been their issue, has been carefully preserved by every member of the party, and the occasional reading recalls the various events that enlivened the voyage, all of which, though awakening many happy memories of the passengers, would be of little interest to the readers of this volume.

From Victoria to Honolulu, two thousand four hundred and thirty-five miles, we saw no other sailing craft and enjoyed a comparatively calm sea. In the early morning of April second, as the light mist rose from off the long ocean swell, we discovered land, the first visible for the six days. It lay off our port bow, a long, low shore, and proved to be the melancholy region of Molokai. An hour later, almost straight ahead, we saw the rugged front of Oahu. At two o'clock on that afternoon the *Makura* warped into her dock at Honolulu. Scheduled to sail again at eleven o'clock that evening, we had but nine hours to make a hasty exploration of this garden spot of the world. Unfortunately a tropical rain was pouring down in torrents, but this did not dampen the enthusiasm of a local committee appointed to receive us at the wharf, and from whom we received the most cordial welcome. A public reception was given to Dr. Chapman in the Government Building which had once been used as a royal palace. After the reception we were given a six-mile ride over the fine Pali road to catch a glimpse of what remains of past tempestuous, volcanic days. The local committee had arranged for a meeting to be held in the Central Union Church where Dr. Chapman was expected to make an address. The United States Commissioner, in full white-grass suit presided, and the British Consul—with a ribbon diagonally across his

shirt front, for he was of noble ancestry—sat with him in the pulpit. The congregation was made up of Australians, British, Japanese, Portuguese, and native Hawaiians, together with what seemed to be representatives of all other nationalities.

Mr. Alexander was introduced, and in his genial and persuasive manner soon had the heterogeneous congregation singing "The Glory Song," the beginning of a song service that closed with the beautiful hymn, "In Thy Cleft, O Rock of Ages, Hide Thou Me."

Dr. Chapman selected for his text Ezekiel 37:9—"Come from the four winds, O breath, and breathe upon these slain, that they may live." The meeting was marked by an unusual depth of feeling. The appeal was tender, the response immediate. Dr. Chapman left them with the assurance that if God so willed he would on some future day return for a series of meetings.

We sailed at eleven o'clock that night and the next morning were beyond sight of land with the steamer headed for the Fiji Islands.

On Saturday morning, the tenth of April, we crossed the one hundred and eightieth meridian and had the singular sensation of advancing the calendar one whole day.

In coming into port at Suva we passed the great coral reef, twenty miles in length and one quarter of a mile across, which incloses the harbour; and which, more delicately wrought than the choicest Chinese carved ivory, has stood for unnumbered years hurling back the ocean swells that in incessant thunder roll and break and fall upon it. Here, for the first time, we saw coral in the making. The pale, cold fragments in our museums, varied and exquisite as they are, are yet but skeletons of an abounding life now

extinct. Here we saw the coral polyp busy in the building; not now the bleached skeleton, but brilliantly particoloured all along the ocean wall in purple, crimson, scarlet, and gold.

Attention is called to this, apart from any popular interest, because it furnished to Dr. Chapman a fine illustration for his sermon that evening.

The steamer was much later than expected, and the committee had been waiting for hours to hold a meeting which had been arranged to take place immediately after arrival. As a matter of fact, we should have arrived early in the morning, and the meeting had been widely advertised through the town by means of a native "sandwich man," who had hung around his neck a duplex board on which was this inscription:

TOWN HALL
CHAPMAN-ALEXANDER PARTY
11 A.M.
COME!

The man, since early in the morning, had been going through the streets, ringing a bell to call attention to the advertisement easily read fore and aft.

Though late at night, the lights on the ship made her presence known, and before landing we heard the sound of the tocsin—a native beating upon a long steel rail—summoning the people together to meet the American evangelists. We landed in the dark, and it was a weird sight, the glimmering lights in all directions indicating the coming together of one of the strangest congregations that Dr. Chapman had ever faced.

The Fiji Islands constitute a crown colony of Great Britain, and Suva, the port at which we landed, is the seat

of government. Throughout the group of Islands the Wesleyan Mission claims about eighty-five thousand adherents, and the Roman Catholic Church something more than ten thousand. Since their extraordinary religious revolution took place, the education of the natives has been carried on by these two denominations, the Wesleyans having more than one thousand schools, and the Roman Catholics more than one hundred. Before the Gospel had illumined these people, cannibalism prevailed, and this gruesome custom continued as "gastronomic delight" until the Islands were annexed to Great Britain. Even as late as 1892 there is said to have been a "sporadic recrudescence of the ancient habit." We had the privilege of being introduced to a native who claimed to be the only survivor of these gastronomic perverts, and—judging from his appearance—he had, from his diet of human flesh, suffered no loss in weight. He was an ugly specimen of humankind and but little worse than the other natives. Suva has a population of something less than fifteen hundred, consisting of Fijians, Europeans, half-castes, Polynesians, Rotumans, a few Chinese, and some nondescripts.

The audience that gathered in the Town Hall, it will be readily understood, was such as Dr. Chapman had never before faced. Mr. Alexander began with "He Will Hold Me Fast," and he laboured for some time to allay the curiosity that could be detected in the faces of the singular mob that thronged the building, and to produce an atmosphere in which Dr. Chapman could make something like an effective address. Fully equal to the occasion, he held the strange audience from the beginning to the end of his sermon. He began with a happy reference to the coral

builders, and then spoke of the wisdom, love, and power, which had called these billion of microscopic workers to create and to defend a harbour for their homes. He knew also that these people were great pearl divers and he told them how the pearl was formed and of its price. He presented to them Jesus of whom they had heard through years of missionary activity, and he called upon those in the audience to accept Him as their Saviour. The result was immediate and spontaneous. That was the only religious service held in the town. The next day was spent in visiting the various points of interest which, as may be imagined, were not very many.

The same day the ship weighed anchor and we steamed out through the coral reefs on the last lap of our one thousand five hundred and forty miles to Brisbane. The calm sail through the tropical seas was without incident other than what is usual on such a voyage. These three weeks upon the ocean, with the brief stops at Honolulu and at Suva, had given to Dr. Chapman that physical rest of which he was in such sore need. His robust nature enabled him to recover more quickly than most men from physical and mental exhaustion, and it became evident, as we neared the southern continent, that he would be in fine condition to meet the strain of the next few months.

As the steamer rounded the headland, and came into Moreton Bay, he would have been a prophet indeed if he could have foretold how marvellous was to be the manifestation of God's spirit in the ministry that awaited him.

CHAPTER XI

UNDER THE SOUTHERN CROSS

AUSTRALIA stands, a world by itself, in the waters of the southern Pacific. Excluding Alaska it is in area greater than the United States. Both continents appear to have followed a similar process of physical evolution.

The first land of Australia to rise from its ocean bed was the coastal range in the east extending from Cape York in the north to the southern headlands that buttress Victoria. In the same manner the Appalachian system was first lifted along America's eastern coastway.

Next in process, in the west of Australia, there sprang forth broken masses of ranges, like our own Sierras and Rockies, creating a western wall against the ocean.

Between these two mountain systems, in the very long intervals, rising slowly by erosion and deposit, was formed the western slope of the eastern coast ranges—known as "The Darling-Downs"—which supply abundant mountain pasturage for—it is claimed—a hundred million sheep.

The balance of the great basin remains an unchanged wilderness of eucalyptus forests, thorny acacia jungles, scrub and cane savannas, interspersed with meadows and grain fields, and drained by the complicated and mysterious "Murray-Darling," inaccessible from the sea, and yet with two thousand miles of navigable reaches in the interior.

In the settlement of the two continents we observe both a contrast and a similarity. The dominating power of the

old world, intolerant alike of the intensely religious and the inordinately wicked, forced the "righteous over much" to take refuge in New England, where after their own manner they might worship God; and consigned the "wicked over much" to Botany Bay, where in the solitude of such isolation they should have abundant leisure to reflect upon and repent of their sins.

The unenforced Australian influx, unlike that of America recruited from every quarter, was almost exclusively British, representing no religious sect, but comprising rather the exploiters of commerce, and agriculturists seeking richer soil, together with a greater number of hectic nondescripts lured by the promise of untold wealth of gold. Among them, however, were men of distinction, such as Henry Parkes, Chief Justice Griffiths, and Barton Berry, knights of the empire, and themselves empire builders. Sir Henry Parkes, a great constitutional lawyer, the peer of Peel and Gladstone, has been spoken of as the John Jay of Australia. Of her economic administrators one of the most efficient was Sir Thomas Brisbane, a Scotsman, a general in the British Army, who, in 1821, upon the recommendation of the Duke of Wellington, became Governor of the state of New South Wales, where he opened great tracts of wilderness, improved live stock, extended culture of cane, and promoted corporations for the refining of sugar. The city of Brisbane and the river bearing the name were so called in his honour. It was at first a penal colony, established in 1825, but as such abandoned in 1839. Soon after this date its growth began by the advent of free settlers, and in 1859 it was made the capital of Queensland.

All of this and much more was of the deepest interest to Dr. Chapman, and such brief mention is made that we may

better appreciate the opportunities that beckoned as he and his party disembarked at Pinkemba, the port of Brisbane, on Saturday, April seventeenth, 1909.

The party was met by a committee from Brisbane, among whom were the Rev. W. Sweyn MacQueen of the Presbyterian Church; W. F. Woodcraft, and W. J. Tunley, genial and devoted men, who contributed greatly to the success of the mission.

These gentlemen brought greetings and the assurance of cordial welcome from all parts of the continent. They told us we had come to a field well prepared for the harvest, inasmuch as for months all the evangelical churches of Australia had been praying for us and were thereby justified in the expectation of great blessing.

In the United States a prayer-circle of more than one hundred thousand members had been pledged to pray daily for the mission, and when Dr. Chapman was assured that Australian churches were in the same spirit, he had reason to think as did Paul when, at the end of another great voyage, some brethren met him at Appii forum on his way to Rome, "whom when Paul saw, he thanked God, and took courage."

After conference with the Committee, Dr. Chapman and his party embarked for Sydney, arriving there on Monday, April nineteenth. Here a conference was held with the local Committee, and on the next day the party left for Melbourne, arriving there on the twenty-first day of April.

All arrangements for meetings to be held in Queensland, New South Wales, Victoria, and southern Australia, had been supervised by local committees, which had decided that the work should begin in Melbourne.

Sydney and Melbourne, the largest of the Australian

cities, have been for years in friendly competition, and both have marks of distinction that justify their claim to merit. They may be compared with Boston and New York.

The earliest traditions of Boston date from the landing at Plymouth Rock. Sydney was the earliest of the settlements in Australia.

As Harvard was the first centre of university training in America, so Sydney's magnificent university was the first of Australia's great institutions of learning.

Melbourne, founded some fifty years later, like New York takes justifiable pride in the extent of her commerce.

Sydney claims the most beautiful and commodious harbour in the world. Anthony Trollope writes:

> I despair of being able to convey to my readers my own idea of the beauty of Sydney Harbour. I have seen nothing equal to it in the way of land-locked sea scenery, nothing second to it. Dublin Bay, the Bay of Spezzia, and the Cove of Cork are all picturesquely fine; Bantry Bay with the little nooks of sea running up to Glengariff is very lovely, but they are not equal to Sydney Harbour either in shape, colour, or variety.

Each of these two kindly rival cities is rapidly acquiring the good things of the other. Melbourne has a fine university of the highest grade. Her parliament buildings, erected for the commonwealth of Australia, are massive and impressive.

Sydney's streets, especially in original form, are like those of Boston, irregular and crooked.

Melbourne has her broad and narrow avenues of like name, the one for light, the other for heavy traffic.

In brief, both are beautiful cities with modern buildings, excellent hotels, splendid transportation facilities, and whatever else lends attraction to metropolitan centres.

The first meeting in Melbourne was held on Friday the twenty-third of April in the Exhibition Building with a capacity to seat ten thousand. The building was crowded to the doors, the atmosphere was tense and electric, not unlike the last meeting in Boston.

A choir of twenty-five hundred had been admitted by private entrance an hour before the service began.

Some conception of the extent of the audience chamber may be formed when it is stated that a man of normal vision, standing at the rear of the building and looking at the choir, would be utterly unable to distinguish his most intimate friend. Even so Dr. Chapman's voice, losing none of its sympathetic quality, could be heard without the least effort in every part of the building. Such was a part of the endowment of one ordained of God to speak to such great multitudes. To enter the building before the doors were opened and to watch from the platform the throngs as they surged in was uncommonly interesting. At a given signal the five broad entrances would open and the crowds pour in. Have you ever seen a great dam break and a wall of water sweep through the valley? Have you ever seen a tidal wave rear its mighty curling crest and roll itself over the land? Only comparable to these was such an inrush of people. When hundreds had choked the aisles, other hundreds that could no longer be held back leaped over the chairs, and swept on like an unbroken surf-line to the platform bulkhead. What at the beginning seemed like a disorderly mob, in less time than it takes to tell of it, became a quiet and dignified audience of people sitting in expectant silence that they might not miss the message that was to come to them from the unseen world.

"All Hail the Power of Jesus' Name!" It was the voice

of Mr. Alexander. Mr. Harkness struck the keys. It came so suddenly that many seemed to catch their breath, and only about five hundred sang the first line. The second line was sung by five thousand. They were singing to the tune of "Coronation."

"The second verse"—Alexander announced, and read it:

"Let every kindred, every tribe
On this terrestrial ball,
To Him all majesty ascribe
And crown Him Lord of all."

So began the first meeting in the Exhibition Building of Melbourne.

The Rev. Alexander Stewart, Chairman of the local Committee, presided, and at the close of the praise service called upon the audience to stand and sing the Gloria. After the Gloria Mr. Naftzger sang the prayer which Fanny Crosby, then in her ninetieth year, wrote and sent to us as we sailed from home:

In faith we see the blood-stained Cross,
Christ's banner high unfurled,
And hail with shouts of Victory,
This mission 'round the world.

And when beneath your native skies
Once more your sails are furled
May new-born souls, by millions, crown
This mission 'round the world.

Dr. Stewart then introduced in succession the clergymen representing the various denominations uniting in the mission, all of whom spoke words of cordial welcome.

Following these addresses another gospel song was sung

and then the Chairman introduced Dr. Chapman. He took for his text a part of the forty-fifth Psalm:

"I speak of the things touching the King. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces."

"These words"—so he began—"are the touch of a master-hand in the perfect delineation of a perfect character. They are a poet's picture of the Son of God. To the eye He is fair, to the ear gracious, and He is armed and equipped to ride in mounted majesty, but only for righteousness.

"He has come from the Ivory Palaces and the way is one of splendour. I have seen the Tuilleries, Windsor Castle, the Alhambra; but in comparison these are tawdry and cheap, as we think of those transcendent Palaces of Ivory from which Jesus came to redeem the world. He came from a holy, happy, corporate unity with the Father and the Holy Spirit to this sin-embittered world which he created, and which knew Him not; where His own received Him not; where He was despised and rejected of men, a man of sorrow and acquainted with grief; a pilgrim without a home, a wanderer without a friend. If I could make men feel what He endured as He came out from the Ivory Palaces to be our Saviour not one could resist His pleading."

With these introductory words he entered upon the theme. He set forth Christ in all the glory of His Person as come forth from God to save the world. He ended with a passionate appeal to the unsaved to accept God's gift of life through Christ. Absolute silence reigned throughout the building. The great audience sat enthralled as if hearing a voice that spoke from heaven. There can be no doubt of Dr. Chapman's eloquence. Something of commanding authority was ever about him, a peculiar sub-tone of living concern for those to whom he was speaking; so that the individual hearer always had the impression that he was personally addressed. But these things cannot account for the extraordinary influence exerted by him. No one could for a moment question the reality of the presence of God. He

was manifesting Himself through the testimony of the Holy Spirit incarnate in a human preacher.

How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

The choir began to sing, brokenly at first, for some were choking with emotion, some were wiping their tears away:

"In loving kindness Jesus came,
My soul, in mercy, to reclaim,
And from the depths of sin and shame,
Through grace He lifted me."

Mr. Alexander made no comment, as he ordinarily might have done, for he knew full well that the Spirit of God was moving over the face of the waters, and that human hearts were too full even to give expression to their emotion in any song of whatever singular sweetness. He turned and spoke a few words to his choir. Then he said: "Let the choir and the floor sing the second verse."

"For the last verse let us hear the galleries alone." There was much decrease in the volume; it seemed further away, and Mr. Harkness did not play. Then from some alcove, far up in the recesses of the great trussed roof, came back the chorus in a woman's solo—it was Mrs. Norton singing:

"From sinking sand He lifted me;
With tender hand He lifted me;
From shades of night to plains of light,
O, praise His name, He lifted me!"

When she had repeated it, it seemed as if a curtain had fallen, and the song died away and was lost in the Ivory

Palaces. There was a moment of intense silence: then the voice of Mr. Alexander rang out—"Let everybody sing it. Sing it in the present tense, He lifteth me!" They sang. As the mighty volume of song filled the Exhibition Building, the people knew that the Spirit of God was moving upon the city of Melbourne. At the conclusion of the song Dr. Chapman, together with twenty ministers, stood, and there proceeded—what someone has called—"The March Past of the Converts." No effort was made to get the number of them, but they poured in from every aisle and down from the galleries—men, women, and children, representing all classes of society, now merged into unity through faith in Christ as the Saviour of the soul.

This first meeting, wonderful enough, was by no means the most remarkable of the series. The interest deepened, the numbers increased from day to day, great throngs besieged the closed doors after the building had been filled by others who had stood patiently and persistently at earlier hours and in greater masses that they might be sure to obtain admission. Over-flow services were arranged and equally thronged by people that desired to come in direct contact with the influence of the meetings.

Every day at noon for the full month, the twentieth of April to the twentieth of May, in the Town Hall, there was a meeting exclusively for business men, and four thousand filled the building to its capacity.

Meetings for women conducted by Mrs. Alexander, Mrs. Norton, and Mrs. Asher were arranged and held in various churches.

There were meetings for business young women during the lunch hour; for high school boys and girls as opportunity could be secured or created; in the switchyards for railroad

men, and along wharves for sailors and longshoremen. Not a class nor a soul in all Melbourne escaped the resourceful thought of Dr. Chapman.

Simultaneous meetings were held in some twenty-five or thirty surrounding sections. One hour each morning was set apart for the training of personal workers under the leadership of Mr. Norton who carefully instructed them as to the methods to be pursued after the appeal had been made.

This brief survey of the beginning of the movement in Australia is but an illustration of the method, nature, and fruitage of the campaign throughout the commonwealth. During the one hundred days of the mission Dr. Chapman preached three hundred times, an average of three times each day; and, if we add coördinated services, the aggregate would be not less than one thousand meetings.

Of course there were distinctive conditions, characteristics, and incidents in the different cities.

Dr. Chapman in a letter dated Melbourne, May fourteenth, and addressed to his brother-in-law, Professor H. E. DuBois of Springfield, Massachusetts, wrote as follows:

Thursday was a red letter day in our experience in Melbourne. Thursday morning Doctor Ottman and myself, Mr. Alexander, Mr. Harkness, and Mr. Dickson were invited to attend the Salvation Army meeting. Ten or twelve hundred Salvationists, most of them officers, were assembled in the hall at headquarters. The splendid band from Sydney and the equally good band from Melbourne were in attendance. When we entered with Commissioner McKee and the Chief Secretary the scene was simply wonderful. The Salvationists rose and cheered us again and again, and did not cease cheering until we were all seated, and then the Commissioner lifted his hand and asked them to be still. It was, however, only for a moment. The Commissioner then rose and led the great company in a typical Salvation Army song, the like of which I have never heard. Their upturned

faces were shining; they were clapping their hands; they were shouting for very joy; one song followed another until at last we questioned almost whether we were in the flesh or out. Mr. Alexander was obliged to attend another meeting, so he led them in the chorus—"Can the Lord Depend on You?" They sang it over and over as I have never heard it sung in all our journeys. I had the privilege of speaking to them upon the text—"Amen, saith the Spirit." Among other things I gave them the story that I heard General Booth relate, and I thought they would go wild with enthusiasm. A picture of the meeting was taken, and we came away saying that it was one of the best experiences we had ever known.

In the same letter he gives an account of a "Ministers' Day," when fully two hundred ministers came in from surrounding towns and at least five hundred clergymen attended the various meetings which came to a conclusion at the evening service, concerning which he says:

Despite the fact that the rain was pouring the great Exhibition Hall was filled with an eager, anxious congregation. More than seven thousand people were within the walls. From the moment we entered the building it was evident to us that the spirit of God was present. The singing was unusually great. Mr. Naftzger's solo work was of the very highest order; indeed he seemed to surpass himself. My subject was "Eternity"—the text Jeremiah 5:13—"What will you do in the end?"

From the moment I rose to speak until the close of the sermon the most intense interest prevailed. I have never known of an audience so hushed. People scarcely moved except when there was a slight break in the address or I moved from one point to another, when there could be heard all around about a sigh as if the people who had been listening had been lifted entirely out of themselves and only realized where they were when the break came. There were at least five hundred ministers from all parts of Victoria in the audience and their presence contributed to the ever-deepening spirit. At the close of the address, without praying, I asked all the men in the audience to meet me at once in the Banquet Hall, which is a part of the Exhibition Building. Mr. Alexander with the great choir remained with Mrs. Asher who had charge of the service for the women in the larger room. When I went into the Banquet Hall the scene was truly beyond description. At least two thousand men were crowded in, standing so

closely together that all you could behold was just a great sea of faces turned equally toward Mr. Dickson and Mr. Hemminger, who were leading them in singing. I stood upon an improvised platform about four feet square, and made an appeal to the men to turn to God and to forsake sin; when I asked them to respond, what followed surpassed anything I have ever witnessed in all my life. I called upon the Christian men present who may have had a secret sin eating away at their spiritual life to forsake sin, and told them if they would do so to lift their right hand and say "I will." The chorus of "I wills" sounded like the rumbling of thunder. I then said—"Is there a man here who is a drunkard who would like to be saved?" and twenty-five or thirty men responded instantly—"I would. I would." I then asked if any gamblers were present and wanted to become Christians, and at least ten men responded that they did. Then I ceased to mention specifically the sins, but asked every man who wished me to pray for him to lift his hand. It seemed as if there were a hundred, possibly more, who responded. I then asked them to come to the front, and although the crowd was so dense, yet men involuntarily fell back and those seeking Christ pushed their way to the front.

The way of life was explained by Mr. Allan, a Scotch Evangelist, and Henry Varley, an English Evangelist, and Mr. Virgo of Sydney; while at the close Doctor Ottman led in the prayer of consecration. After the plan had been explained, and the men were asked definitely to yield to Christ, they came literally by the score to take me by the hand and profess their allegiance to Christ. I tested them again and again and they never flinched. The meeting was indescribable in its spiritual power; strong men sobbed, some men shouted, others sang for very joy; one shouted, "praise to him who has given me the most marvellous religious experience of my life. "The men all joined under Mr. Hemminger in singing the verse of the old hymn—"He breaks the power of canceled sin, He sets the prisoner free." Again and again the old hymn rang out. All the time the spiritual tide was rising higher. Above the singing you could hear the sobs of penitent men. At my feet three men were kneeling with their faces buried in their hands. They scarcely raised their heads during the entire time; one of them moaned over and over—"My God! My God!" Personal workers moved here and there among the crowd. As a result of the evening's work more than two hundred confessed Christ and proclaimed him as their Saviour. Not less than two hundred ministers were present in the after meeting, and the universal testimony was that the experience had been pentecostal; they all declared that in all their lives they had

never seen anything that in any way approached this marvellous exhibition of the power of God.

Suddenly at one of the doors there was great excitement—a young man had dropped to the floor; a doctor was hurriedly summoned; the young man was carried by the officers into another room in the Exhibition Building; when I went to see him, he was lying upon a bench, his face as white as death, his collar open, his hands cold. By his side stood a doctor, and holding his hand was a nurse. The doctor said, after I had prayed for the boy, "this young man wishes to tell you something." And when I bent over he whispered—"I—don't—want—you—to—think—that—I—fell—because—I—was—sick. It—was—all—because—of—my—sin. In the—sermon—you—uncovered—my sin—and—when—I saw—it—I was—stricken—down—but—I—have accepted—Christ—and I—know He—will—forgive me. It—was—my sin. It—was—my sin."

The personal workers remained until midnight dealing with those who were concerned, and this morning, go where you would, men were telling each other that they had witnessed the most marvellous exhibition of God's power of all their lives.

At six o'clock in the evening Doctor Ottman and I attended a banquet of business men called together to discuss the organization of a Laymen's Missionary Movement. We both had the privilege of speaking, and we were told to-day that the organization would very soon be completed.

From this meeting we went to our fifth service for the day, and came home at night tired out, but saying that the day had been truly most inspiring and wonderful.

Following the campaign in Melbourne the party went to Sydney. The city and suburbs, and even adjacent cities, had been divided into twenty-five centres where the simultaneous campaign was to be carried on, each with its own resident leader and organization. The Rev. P. J. Stephen was Chairman of the Executive Committee which arranged all schedules.

Each centre where simultaneous meetings were in progress was visited by Dr. Chapman as the time could be conveniently arranged so as not to interfere with the central

meetings conducted by him in the Town Hall. Auxiliary quiet-hour services, special services for business men, meetings for women, conducted by Mrs. Alexander, Mrs. Norton, and Mrs. Asher, and a noon lunch-hour service for clerks and employees were held daily in the Town Hall and always with a capacity crowd.

As a rule the religious weeklies and daily newspapers vied with each other in reporting in the kindest of terms every detail of the meetings; but in Melbourne, where the city had been so thoroughly shaken, some newspaper editors were at first critical and then positively vindictive. Articles appeared assuming the support of the Established Church and Clergy. Dr. Chapman, intensely sensitive in nature, could not feel otherwise than aggrieved; yet he gave no indication of irritation, but calmly and earnestly continued his work. Suddenly there came an unexpected and authoritative vindication.

The *Australian Churchman*, the official organ of the Anglican Church, printed an article as follows:

One of the mid-day meetings in Melbourne was graced by the presence on the platform of four Anglican bishops with their chaplains. A few days later a number of Church of England clergymen entertained Doctor Chapman and Mr. Alexander at a luncheon in the Vienna Café. At the conclusion of the repast, the Bishop of Bendigo, Doctor Langley, who presided, expressed on his own behalf and of his brother clergymen the pleasure they felt upon this opportunity, and he and they all thanked God from their hearts that He had brought these dear friends to their midst and permitted them to undertake such splendid work in Melbourne.

The Bishop was followed by the Rev. S. C. Kent of Albert Park, the oldest minister in the Diocese of Melbourne. He had listened to Doctor Chapman daily with thankfulness and profit. It was difficult to estimate all the effects of the work that had been done, but he thanked God profoundly for the splendid results

already apparent. They had been kept very close to God during the mission.

Canon Sadlier, St. Kilda, read a letter from a brother clergyman regretting his inability to attend the luncheon, and wherein he says: "I go to every mid-day service and personally have received great benefit. They—(the missioners)—have reached many of my people for good. Doctor Chapman may not be of the line of Apostolic succession but he is of the line of Holy Ghost succession and that is the higher line (Applause). I rejoice that the Doctor has not replied to those who are publicly criticising him. God's Spirit is permeating through him and may God continually bless his work."

Canon Sadlier warmly endorsed the sentiments in the letter without qualification. He then related the story of a Marist brother who would have been a priest if his examiners had not "found an obscurity of vision on the gospel side." "In other words," said the Canon, "he was blind in the right eye. Some of the people who are criticising Doctor Chapman are blind in both eyes (Laughter and applause). I have made a careful analysis of every objection that has been made against Doctor Chapman and his methods and have found that everyone has been urged against Christianity from its earliest days. At present we are witnessing one of the greatest spiritual movements of history. I have only to look at my own church and congregation to see it. Last Sunday night there were many present who had decided for Christ through the mission. We are being swept by an irresistible storm, by the force of the Spirit of God."

Bishop Langley then trusted that Doctor Chapman would "convey some words of wisdom, counsel, and benefit."

The Doctor said that nothing could give him more satisfaction than this approval of his brethren of the Anglican Church and with whom both in Australia and America he was glad to be found in such entire accord. He had preached in the Anglican Cathedral in Minneapolis at the invitation of the Bishop and when he came down from the pulpit the Bishop addressed to him some of the most encouraging and helpful words that he had ever listened to. He said he was not an evangelist from choice; that he had been led into his present office by the Spirit of God. In the present mission they were trying to create an atmosphere for the minister; that all the churches contained men endowed to this end, and in America we were trying to make it possible for every such man to go out unhampered in such testimony, and would be only too happy if like results might follow here (Prolonged applause.)

Such a statement, from so authoritative a source, was an all-sufficient vindication of Dr. Chapman's methods. We have only to add an extract from an editorial published in Sydney:

We confess to feelings of indignation and shame as we read the strictures and criticisms recently uttered in a certain section of the public press upon the motives and methods of the evangelists who have been labouring with such phenomenal success in Melbourne. No one who has listened dispassionately to the sober and powerful address of Doctor Chapman can do less than thank God with all his heart for the penetrating effectiveness of the Word of God by His servant's mouth.

These men and their associates are doing a mighty work for which the church cannot be sufficiently grateful, a work which was never more needed than now; and they are doing it with costly faithfulness. But their work has limitations which we do well to recognize. The responsibilities of Christian pastors and people begin where the evangelist leaves off. If these multitudes who have been brought to gaze wistfully and with earnest longing upon the splendid possibilities of newness of life in Christ, and have made the first crucial act of will in faith and obedience are now gathered into the ordered life of the organized churches for growth and service, the fault will be with us who were in Christ before them, and not with the evangelist whom the Spirit of God has used to open the Kingdom of God to their vision. The percentage of abortiveness and backsliding will be a true measure of the failure of the Church to garner and utilize the harvest which the evangelistic effort has reaped. The church is on its trial as to its competency to absorb this new material.

The *Churchman*, in common with the secular press of both cities, gave wide circulation to the following action:

Melbourne, Victoria, 20th of May, 1909.

TO THE COUNCIL OF CHURCHES AT SYDNEY:

Brethren:

On behalf of the Council of Churches of Victoria we have the honour and pleasure of informing you that at a special meeting of the Council held yesterday it was unanimously resolved to forward to you the following Resolution and Memorandum:

Resolved: This Council of churches desires to express its thankfulness to Almighty God for the rich spiritual blessings that have accompanied the labours of Dr. J. Wilbur Chapman, Mr. Charles M. Alexander, and their devoted band of fellow workers in connection with the Evangelistic Mission just closed in our City.

Memorandum—Doctor Chapman has introduced to us a new type of Evangelism which on account of its thoroughness and sanity has won our full confidence. His addresses have been characterized by directness, reverent forcefulness, and richness of spiritual power. The crowds attending the services have more than taxed the capacity of our largest halls and the Exhibition Building. Of great significance is the enormous attendance at the meeting for men only, and the numbers who have, on such occasion, decided for Christ. All the various departments of the campaign—the great choir singing the Gospel in solo and chorus, the Pocket Testament League, the Personal Worker's Conferences, work in the slums, in factories, in railroad yards, on the wharfs, at lunch hours for whomsoever, and specials for women only, etc., etc., have manifested the same wisdom, efficiency, and power. No adverse criticism has, in any way, lessened the outstanding good of the Mission but has rather turned to its advantage. The results of such a movement cannot at so early a period be tabulated or adequately estimated, but there are evidences so strong and numerous as to be convincing that a permanent uplift has come to the spiritual life of the community.

This Council therefore most cordially recommends Doctor Chapman and Mr. Alexander and their party to the Councils of Churches throughout the Commonwealth, believing that they are especially capable men, commissioned of God for the work of evangelism.

Fraternally yours in Christian Service,
T. S. B. WOODFULL, President
WALTER J. EDDY, Secretary.

Another editorial, from the *Australian Christian World* with display headlines—

A STRONG TEAM—That is our verdict of the three ladies, Mrs. Alexander, Mrs. Asher, and Mrs. Norton who are conducting meetings for women only.

Mrs. Alexander is a delightful speaker whose tender, winsome words are backed up by sound culture and a remarkable depth and soundness of Christian character. She will surely tell in the course of the

meetings, the story of the Pocket Testament League, which she founded when a school-girl of twelve and which to-day encircles the earth.

Mrs. Asher is a specialist. She goes straight for marred, broken, sin-cursed lives, and her skilled touch has healing in it. She will go anywhere and is not afraid of a drunken woman. That does not mean, however, that she is not equally at home with happy, innocent girls.

Mrs. Norton is an exquisite musician. Her singing has touched many a heart in Melbourne and in Sydney, and made it instantly receptive to the Gospel message.

With such public testimony, expressing the conviction of great multitudes, there was heard no further word of criticism during the entire period of the campaign.

An interesting incident occurred at the evening service on the seventeenth of June when, just before Dr. Chapman addressed the audience of five thousand, the Rev. P. J. Stephen, President of the local Committee for the campaign, announced that they were there gathered in a most propitious hour—namely—the fiftieth anniversary of Dr. Chapman's birth. Instantly the whole audience rose to its feet and many stood upon benches and broke out into explosive and long-continued applause, with interjected shouts, and waving of handkerchiefs. When the enthusiasm had sufficiently ebbed to enable Mr. Stephen to be heard, he expressed the wish that the Doctor might be spared to continue his great testimony for another fifty years.

"The Committee"—Mr. Stephen said—"could not permit the occasion to pass without signifying their goodwill and love to him, and which they wish to express in presenting a slight memento which he might bear away as a reminder of the happiness and blessing which he had brought to Sydney."

"It was"—so he continued—"a watch-chain, beautifully wrought, made from gold mined in Australia, every link of which was a link of love, binding the heart of every member of the Committee to him forever-more."

"We have never"—concluded the speaker—"been associated with a man who has so captured our hearts as has Dr. Chapman; and not ours alone, but the universal heart of the people of Australia."

Whatever else he said was lost in the tremendous applause that followed.

On the same day the Presbyterians met to express their peculiar affection for Dr. Chapman by virtue of their allegiance to the same form of doctrine. These ministers presented him with a fine travelling bag suitably inscribed, together with a valuable steamer rug. In presenting these, the Rev. John Ferguson assured Dr. Chapman that "all the Presbyterian ministers loved him."

Concerning this memorable day Dr. Chapman wrote:

My birthday passed off with great enthusiasm. In the first place, the members of the party had arranged for a breakfast in one of the smaller dining rooms of this hotel. The table was beautifully decorated, and they presented to me a most beautifully illuminated book with appropriate Scripture for the day, the pictures of the party, their names signed in it, and bound in beautiful morocco. I really liked it almost more than anything I received. Then Agnes and Hamilton gave me a fine silk piece for my neck to wear under my coat. In the morning I had a conference with the Presbyterian ministers of the state of New South Wales, and they gave me a most beautiful travelling bag with a fine travelling rug. When we came to the mid-day meeting, which was crowded, the Chairman of the Executive Committee made a beautiful address, and gave me from the Committee a long gold watch chain which goes around my neck. Altogether, the day was to me a great delight. I could not tell you how many flowers were sent in, but the room was filled with them. I feel as if I were getting to be quite an old man inasmuch as I am past fifty.

The last meeting in Sydney was held on the evening of the twenty-second of June in the Town Hall which was packed to the doors. There was a hush upon the great throng. Mighty issues were impending. Decisions were made and registered in heaven.

The party was to leave for Brisbane the following morning by an early train and there arose an insistent demand for "just one more meeting." A service was appointed for the following morning, and in the dim dawn, before the rising of the sun, the Town Hall was filled with people. Dr. Chapman once more spoke to them of eternal life. At the conclusion of the service the audience followed the party into the streets so that trolley traffic was blocked by the cheering crowds.

In a letter dated Brisbane, July first, Dr. Chapman writes of this day as follows:

We left Sydney Monday morning at nine o'clock. The Executive Committee had arranged for a final farewell service at half-past seven o'clock in the morning in the Town Hall. The police told us that some people were there as early as three o'clock in the morning waiting to get in. Before half-past seven four thousand people were inside the Hall and the crowd outside was almost without number. We left the Hall at half-past eight, and then from the Town Hall, which stands in the centre of the city, to the railway station, which is at least eight or ten blocks, there was an indescribable experience. A crowd variously estimated at from twenty to thirty thousand people followed us to the station, cheering constantly. We were in automobiles, but of course the crowd was surging though the streets on foot. All classes and conditions of people were there. A moving picture was taken of the procession, which I hope may turn out well. The entire reserve police force of the city was called into service to get us safely through the crowd. When finally the train started, we left Sydney with at least five thousand people singing "God be with you till we meet again."

Such was the cordial good-bye of the Sydney people until the final farewell to be given when the party should leave for the Orient.

On the way to Brisbane, at the various railway stations, many people had gathered hoping to hear a few words while the train halted. At Ipswich, Mr. W. J. Tunley, representing the local Committee, stepped on board to give the party official conduct.

As the train drew into the station there was a service in progress at the Salvation Army Hall, and the audience adjourned en masse, notwithstanding a heavy rainfall, to augment the crowd at the station. A thousand strong they sang "The Glory Song," as the Sydney Mail steamed in. The Rev. W. Sweyn MacQueen, Chairman of the Committee, was present to give the party official welcome as was also Mr. Whitlow, representing the Controller General of Queensland, who handed to Dr. Chapman papers conveying the freedom of the city for himself and company, a mark of favour extended usually only to guests of the state. Then a few files of policemen, under command of Inspector Mesterson, opened a path to the waiting carriages, and the party was taken to the Gresham Hotel.

On the evening of the same day Dr. Chapman met the local Committee, and on the following afternoon at four o'clock the series was formally opened by a meeting in St. Andrews Presbyterian Church. The welcome was most hearty, extended by the Archbishop of the Anglican Church, the Brigadier of the Salvation Army, and the representatives of all other evangelical bodies.

Mr. MacQueen presided and introduced Archbishop Donaldson of the Archdiocese of Australia, who said he "looked upon Dr. Chapman and his companions in the

light of Prophets; that all through the ages God had given two orders of men to the church. It was so in ancient Israel and it is so to-day: there was the Levitical Priesthood that had to keep up the daily services, but there were also the Prophets who were raised up to prevent the religious life of the people from sinking down into coldness and formality. These Missioners are raised up to-day to keep us from becoming apathetic and half-hearted in the mighty testimony to Jesus Christ our Saviour, God's glorious Son."

The Archbishop was followed by words of welcome from ministers representing the various denominations of the city.

Dr. Chapman acknowledged the generous welcome and pledged the fullest endeavour of all his associates. He expressed the conviction that the time of God's visitation upon Brisbane had come, and he made an earnest plea for their continued faith in prayer.

On the evening of the same day, at seven-thirty o'clock, the first general service was held in the city's largest auditorium, the Exhibition Building, and with the unvarying result—every seat occupied and the aisles and lobbies packed with people standing. To give in detail an account of the service would be but to rehearse what had taken place both in Melbourne and Sydney. Dr. Chapman preached and the response was immediate and even beyond the most sanguine expectation. The city responded, the meetings were thronged, the results were the same.

At the conclusion of the Brisbane meetings the long journey of something like seventeen hundred miles was taken by rail to Adelaide where the party arrived on the sixteenth of July, 1909. Mr. Delahanty, the Secretary of the local Committee, met the party and guided it to the South Australian Hotel which had been chosen as head-

quarters during the mission. The ever-alert reporter was there watching for his opportunity. Reporters from Sydney and Melbourne also had come on the same train in order to report the progress of the mission. In response to a question put to him by the reporter from the Adelaide *Advertiser,* Dr. Chapman said:

"It is my first visit to Australia and I am profoundly impressed by the charm of the people and the possibilities of the land. It would be a good thing for both America and Australia if the stream of emigration from the Old World could be diverted from us to your splendid commonwealth. I have never worked with men to whom I have been more warmly drawn, nor addressed more reverent crowds. Mr. Alexander and I believe that we have the solution of many or most if not all of the problems which are confronting the churches."

"And this solution is what?" inquired the reporter.

"The preaching of the Gospel," answered Dr. Chapman, promptly. And then he proceeded to elucidate what he meant by the Gospel.

The first two services in Adelaide were held in the Pirie Street Methodist Church, seating fifteen hundred people. It was thereafter necessary to open the Exhibition Hall seating five thousand.

The last Sunday in Adelaide was the crowning day. In the afternoon, at a meeting for men exclusively, the Exhibition Hall, despite a heavy rainfall, was filled and a great throng made public confession of their surrender to Christ. The evening service was devoted to the converts. They were assembled in the body of the hall, the wings and galleries being thrown open to all. Dr. Chapman spoke to them upon the subject: "What it means to be born

again—the fact, the experience, the new possibilities, the responsibilities." Then began the long procession of converts to confirm at the altar their deliberate choice of Jesus to be their Saviour. They gave their hands to the evangelists in pledge, and each received the Convert's Card, on which were printed suggestions for conserving the spiritual life. It was one of the most impressive scenes of the campaign in Australia. First came the men, then the women, and then the boys—the boys who had accepted Christ in the meetings specially arranged for them. They filled the middle aisle of the building. There was a profound silence and then Mr. Alexander began, to an old and well-known melody, the simple song—"There are angels hovering round." Surely no one present at the service could ever forget it. Dr. Chapman made a solemn and earnest appeal to them to consecrate their lives to Christ, and so the meeting ended.

Two cities, the youngest in years, the greatest in growth, the cities of the goldfields, Ballarat and Bendigo, were yet to be visited before the final farewells were made.

The early central meetings in Ballarat were held in Alfred Hall, but afternoon meetings were at St. Andrews Kirk, Sturt Street; and the simultaneous feature embraced St. Johns, Pell Street; Baptist, Victoria Street; and churches on Neil and Rubicon streets. There was a strong local Committee comprised of several ministers with the Rev. J. Walker as President. The Committee issued display invitation cards printed in black and red, and entitled: "The King's Business." The press was most cordial, the *Star* and the *Courier* giving many columns daily, with headlines, to the mission. The final services were held in the Coliseum.

To Bendigo could be accorded only a single week, but that week was replete with interest. It was the home-town of Mr. Harkness, Mr. Alexander's associate and the composer of several of his best songs. His father, Mr. Andrew Harkness, was a former mayor of the city, and at the time of our visit his son was filling the same office. During the week Bendigo was thrilled with the account of an act of heroism by a man named Davies who had rescued a mate in a terrific mine explosion. The missioners descended the mine with Mr. Davies, and the rescue became a fruitful theme for illustration of the yet greater peril and salvation that they had come to proclaim. The main services were held in the Royal Princess Theatre with the specials and over-flows in various churches and at the Town Hall of Eaglehawk. The same Gospel was preached. The same throngs crowded to its proclamation. The same results followed.

On the ninth of August we were again in Melbourne and were guests at a luncheon given in the State Parliament House by Senator Fraser and Honourable James Balfour. Among the guests were the Premier, the Speaker of the House, the Minister of Customs, and many other distinguished citizens. The Premier and Senator Fraser made the formal addresses to which Dr. Chapman gracefully replied.

The two farewells, one at Melbourne and the other at Sydney, were phenomenal, however we look at them. The Chapman mission was accustomed to great audiences; they had almost ceased to be noted. A big church, every seat occupied, may hold fifteen hundred. A city auditorium should seat three thousand or more. That had been the regular thing through the whole campaign of an hundred busy days.

But when Dr. Chapman faced the human ocean that confronted him at the "Farewell Service" at Melbourne, it brought the quiver to his chin, the tears to his eyes, and a long silence to his lips. For the moment it seemed as if he might break under the force of his emotion. Fifteen thousand, sitting, standing, hanging where they could, were packed in that great Exhibition Hall, corridor, wings, galleries, to the lantern in the dome. Ten thousand more waited outside. But there came to him a strength, a confidence from beyond himself, and he preached a marvellous sermon on the text: "I have not shunned to declare unto you the whole counsel of God."

We went directly from the Hall to the railway station, and the whole crowd followed. Dr. Chapman and Mr. Alexander, with the Mayor, rode in the first carriage. Mr. Balfour, member of the Australian Parliament, rode with me in the second coach. As we came to the foot of the hill we rose and looked back. It was a thrilling sight. Collins Street, as far as the eye could reach, seemed packed with a solid mass of moving humanity. The windows and balconies on both sides of the broad avenue were filled with people and so also were the roofs of the houses. Flags had been unfurled and were waving. Bands were playing, and over all was heard the singular music of mingled human voices as "the sound of many waters." Mr. Balfour was profoundly moved. "Even the Prince of Wales"—said he—"received no such ovation as this; and yet"—he thoughtfully added—"this is no personal tribute: it is the grateful expression of praise to Almighty God for the blessing that has come to Australia."

The station platform was thronged with people. Many of them were in tears. Someone started a hymn: it rose

in an ever-swelling volume of song. As the train rolled out of the station, we heard the words of it:

"God be with you till we meet again!
Keep love's banner floating o'er you,
Smite death's threat'ning wave before you;
God be with you till we meet again!"

Such was Melbourne's farewell to Dr. Chapman and his associates.

On the following day, Tuesday August tenth, we were again in Sydney for the farewell service there.

A state luncheon had been arranged for one o'clock, to which many came in response to an engraved card of invitation as follows:

The Lord Mayor and the Lady Mayoress of Sydney,
Alderman and Mrs. Allen Taylor
Request the honour of
..... 's
company, to Luncheon at the Town Hall
to meet
Dr. J. Wilbur Chapman and Mr. C. M. Alexander.
10th of August, at one o'clock.
R.S.V.P.
to the Town Clerk.

At ten o'clock, on the morning of the eleventh, occurred the final farewell in the auditorium of the Town Hall. The throng was not so great as at Melbourne; the hour was early, the available space was smaller; but the ardour of love and faith expressed was just as genuine, and—here let the emphasis rest—thirty men, new converts, made confession of Christ as their Saviour and Lord.

At the close of the service, which, perforce, had been limited in time, a drag drawn by six white horses conveyed

the party to the steamship wharf. The route extended through a mile of waving handkerchiefs and other expressions of good-will, and, with gifts of flowers and fruits, the drag looked more like a freight-car than a triumphal chariot. We boarded the *Kumano Maru*. The order was given to cast off, and the ship, to the music of the farewell song, moved majestically down the harbour.

CHAPTER XII

THE ORIENT

THE *Kumano Maru* docked at Brisbane on the thirteenth of August on which day the Executive Mission Committee of that city gave to the party a farewell dinner at which there were many expressions of warm and tender affection for Dr. Chapman and his associates, with assurance that the mission to the Orient would be supported by the prayer of the many friends left behind in Australia.

Three days later the steamer arrived at Townsville where no previous meetings had been held. A local Committee, consisting of Canon Williams, a number of clergymen, Major and Mrs. Ross, and Adjutant Crawford, had prepared a programme for the eight hours the steamer was to remain in port. An informal breakfast was followed by a meeting in the Presbyterian Church for church workers only, after which another meeting for the general public was held in the theatre.

Townsville lies seven hundred and fifty miles north of Brisbane and well within the protection of the Great Barrier Reef, that stupendous coral construction, dwarfing all others, which runs for more than a thousand miles along the north-eastern coast of the Continent. Over this protected sea area we sailed calmly into Torres Strait about eighty miles wide, between the sharp point of Cape York and the Island of Papua. With marvellous skill the steamer was guided over a course threatened by innumerable rocks and shoals, and Dr. Chapman often thereafter spoke of it to illustrate

the manner in which a greater Pilot guides the soul through dangers that threaten our mortal life.

On the morning of the nineteenth we lay just outside the Cape off Thursday Island. Among the passengers on the *Kumano Maru* was a Dr. Mackensie, the Mayor of the city where we were to spend a few hours. Dr. Mackensie was enthusiastic about the mission and earnestly pressed Dr. Chapman to hold a service. To this he agreed, and the Mayor wired ahead so that on our arrival an audience was waiting in the Town Hall where an impressive and fruitful service was held.

On the evening of the same day we cleared for the cruise of seven days to Manila. The course was northwest through the Arafura and Banda seas with their indeterminable number of islands, where we were seldom out of sight of one to five of them, until we had gained the Molucca Pass where, veering to the west several points, we were soon out upon the vast, unoccupied waters of Celebes Sea.

On the morning of the twenty-sixth we saw, on our starboard bow, the Stars and Stripes floating over their newly acquired domain. We were approaching the southwestern headland of Mindanao, and in a few hours we were in the United States waters of the Mindoro Sea. The ship took the Verde Island passage with Calapan on the left, and in the evening of the same day we passed in close to Maragondong, with Corregidor in full view on the left, and so stood up the great Bay of Manila. With a thrill we remembered Dewey's squadron sailing over the same channel, paying its pertinent respects to the ships of Spain asleep behind Cavité in Bacoor Bay. What a blow also to German pride when a solid shot passed over the bows of von Diederich's flagship and so accelerated his departure!

Personal work unobtrusive and yet effective had been carried on among the ship's crew and passengers during the whole cruise. One hopeful convert was a Russian student returning from the University of Sydney to his home in Vladivostok. Another was a German Catholic en route to China who had never seen the Bible but was induced to join the Pocket Testament League and confessed conversion. Services were held each day at ten in the morning and attended generally by all the passengers.

Only one day could be spent at Manila, but it was a day of intense activity as may be seen from the following schedule arranged by the Rev. George W. Wright, D.D., Dean of the Union Theological Seminary in the Philippines and Chairman of the Reception Committee:

Daylight:	Arrival of party in Bay: S. S. *Kumano Maru.*
7:00 A. M.:	Launch leaves Legaspi Landing with Committee.
8:00 A. M.:	Party lands and takes automobile for tour of city.
9:00 A. M.:	At Ayuntamiento: Call of ceremony upon Commissioner Gilbert, Acting Governor General.
10:00 A. M.:	Conference with clergy and Christian workers—all denominations.
12:00 M.:	Noon meeting for men. Empire Theatre.
1:15 P. M.:	Qwill-Club luncheon. Metropolitan Hotel. Judge Gilbert will welcome the party in behalf of the Government and citizens of Manila. Doctor Chapman, Mr. Alexander, and Doctor Ottman will respond. The ladies of the party will be entertained at luncheon by the Presbyterian Mission ladies.
3:30 P. M.:	Presbyterian Church, Calle Padre Faura, Chapman-Alexander Mission.
6:45 P. M.:	Fort William McKinley, New Y.M.C.A. Building.
8:30 P. M.:	Y.M.C.A. Hall, Calle Concepción.
9:45 P. M.:	For Filipino Congregation in the Tondo Presbyterian Church, Calle Azcarraga.
11:00 P. M.:	Launch at Legaspi Landing, taking party back to ship.

From the foregoing it will be noted that Dr. Wright had filled full every fragment of sixteen solid hours.

Mr. and Mrs. Asher had preceded the party to the Philippines by a full month and, under the blessing of God, had carried on a very successful evangelistic campaign.

Concerning their work we read, on the morning of our arrival in Manila, in one of the newspapers, an expression of appreciation as follows:

When the Chapman-Alexander party leaves here, they will take with them Mr. and Mrs. William Asher, whom so many Manila people have come to know and love during the past four weeks. Mr. and Mrs. Asher have been doing very quietly a gracious work and they leave their memory in many hearts. They have brought out the soldiers of Fort McKinley by their message in speech and song, week after week, as no other ministry among them has ever done. So, too, have they wrought among the soldiers and sailors of Olongapo, Cavité, and Camp Stotsenburg, which places they have visited with their little organ, Mr. Asher preaching and Mrs. Asher singing the gospel into the hearts of their hearers.

They have also held their services at Billibid Prison and at the Fort McKinley Prison, and twice to three times each week they have been with the American congregations. The Filipino students in the various mission schools are singing their songs, and will continue to sing "God will take care of you" long after Mr. and Mrs. Asher have gone. The visits to the various schools will never be forgotten by the Filipino young men and young women.

Manila speaks regretful but loving farewell to the Ashers and bids them godspeed in the gracious work to which they are faithfully devoting their lives.

Miss Clyde Bartholomew, principal of the Ellinwood Girls' School at Manila, speaks of the disappointment in Manila because the Chapman party could spend only one day in that city. She writes:

As I remember the day they came ashore about nine o'clock and had an informal reception with pastors and Y.M.C.A. workers, and

missionaries of the city and all who were near enough to attend, and Doctor Chapman gave us a most inspiring address.

Then they were taken in automobiles to the principal points of interest in the city, and at noon the ladies of the party had luncheon at Mrs. Rodgers' with the ladies of the Mission, and the men of the Chapman party had luncheon at a big business men's luncheon which Doctor Chapman addressed. In the afternoon he spoke in the American Presbyterian Church to a meeting of the Christians of all denominations, and his daughter and Mrs. Alexander and other ladies of the party visited the hat and embroidery shops. I do not remember where they had dinner, but sometime either morning or afternoon, I think Doctor Chapman gave two more short talks to students at schools. In the evening there was a big mass meeting of Americans in the Y. M. C. A. gymnasium, which was packed to overflowing, Mr. Alexander, of course, leading the singing, and Doctor Chapman preached a sermon which I shall never forget, from the text in Exodus 28:35, on the ringing of the golden bells on the robe of the High Priest as he went in to the Holy of Holies, which indicated to the waiting worshippers outside that they and the priest who bore their offering were accepted of God. Beginning with the offering of Christ on Calvary, he gave four or five illustrations of what it means to make life day by day acceptable to God, and ended each illustration with the words, "I hear the ringing of the golden bells." In the years since I have heard people refer again and again to that sermon.

Doctor Chapman and some of the party left the Y. M. C. A. immediately after the address and went to a big union meeting of Filipino congregations at the Tondo Presbyterian Church, where he spoke again through an interpreter. By that time it was ten o'clock and the party went directly to the steamer. I heard one of them say that Doctor Chapman had spoken eight times during the day, but I do not know about all of them. I was one of those who accompanied them in the launch out to the steamer and I remember how Doctor Chapman sat in his chair on the launch, with his head bowed, the picture of exhaustion—and how careful the others were to see that he was not disturbed on the way. Everyone was tired out, and they must have been thankful to have the day over, but it had been a day of great inspiration and help to the people of Manila.

It may be of interest to compare this account by Miss Bartholomew with a letter written by Dr. Chapman, August twenty-eighth, while en route to China:

We arrived in Manila early in the morning of August 27th. We had been suffering with the heat in a most unusual manner. It had quite seriously affected me and caused my head to ache most painfully, especially at the base of my brain, if indeed I have a brain after all these weeks of almost ceaseless labour. But the heat of the Equator was nothing to the insufferable heat of Manila. They say that it was most unusual, but whether that be true or not it was my most remarkable experience in facing heat conditions.

The Committee had arranged a full day's programme for me and the experience of the day was positively painful. By the time the middle of the day was reached I did not see how it was possible for me to go through another hour of the heat and certainly face another one of the many services which were still ahead of me; but Manila itself is most charming. A committee of the ministers waited upon us by seven o'clock in the morning, coming out in a boat to where we had anchored with a special Government launch to take us back to the shore. The Governor of the Philippine Islands was away, but he had left a special and official greeting for us which was as follows:

"OFFICE OF THE GOVERNOR-GENERAL
OF THE PHILIPPINE ISLANDS

Manila, August 20, 1909.

"REV. GEORGE WRIGHT,
"46 Calle Wright, Malate,
"Manila.

"Dear Sir:

"By direction of His Excellency the Acting Governor-General I enclose herewith a letter of welcome to Dr. J. Wilbur Chapman and his party.

"Respectfully,
"E. BOWDITCH, JR.,
"Private Secretary."

OFFICE OF THE GOVERNOR-GENERAL
OF THE PHILIPPINE ISLANDS.

August 19, 1909.

"DR. J. WILBUR CHAPMAN,
"Manila, P. I.

"My dear Sir:

"It gives me great pleasure to welcome you, Mr. and Mrs. Charles M. Alexander, Dr. Ford C. Ottman, and the other members of your

party to these Islands. I very much regret that my forced absence from the city on my trip to the Southern Islands will prevent my presence at your meetings on August twenty-seventh. Permit me to express my appreciation of this visit, and to extend to you my best wishes for the success of the work in which you are engaged.

"Very sincerely yours,
"W. CAMERON FORBES,
"Acting Governor-General."

When we reached the shore a number of automobiles were waiting for us and we were taken up to a restaurant kept by an American, and for the first time we tasted what seemed a little like home food.

The streets are narrow like all of the rest of the oriental cities, and they were thronged with people; but you would be amazed to see how clean everything is. The sanitary conditions are almost perfect and the general air of thrift everywhere was most amazing. From the walled city we made our way to the office of the Governor where we were welcomed by the representative of the Governor, the Honourable Newton W. Gilbert, a Hoosier by birth, a former member of Congress from Fort Wayne and now the Commissioner of Education for the Philippine Islands. He was a most charming man and paid us every attention. He invited us to his house in the afternoon and we were fascinated with his home. It is built upon the shore of the bay, and looks off toward Cavité where Admiral Dewey defeated the Spanish fleet. The house was owned by a distinguished Filipino, who so confidently expected the Americans to be defeated in the battle that when the tide turned against his people he left his house determined never to live in it again. While now he is a friend of the Governor he still holds to his resolution.

We visited a great native Methodist Church, capable of holding twelve or fifteen hundred people, where we addressed the students of the various denominational schools and the theological seminaries. The pastor of this Church was a remarkable man. He was a Catholic and owned three cockpits. Cock fighting in Manila has a most baneful influence. One of the Methodist missionaries dealt with this man several years ago, gave him three texts of Scripture which he promised to read, and weeks after the Filipino came rushing up to the missionary's house saying—"I have found Christ." He is a man of considerable means and a really successful preacher. We visited the bridge where the first shot was fired in the insurrection movement. Aguinaldo, the leader of the insurrection, lives at Cavité quietly, is generally respected, and has no desire to dictate regarding the govern-

ment. I met the Filipino who served as his Secretary of State in the insurgent government. He is a Presbyterian Church officer and a most interesting man. Our second service was in the Y. M. C. A., for missionaries and Christian workers. The missionaries had come in from the various provinces. Bishop Brent of the Episcopal Church was in the audience. Doctor Rossiter of the American Church was also by my side. The service was to me at least highly gratifying. At mid-day I spoke in the theatre to men only. The audience, they say, was the largest audience of men ever assembled at Manila. The Hon. Judge Gilbert presided. Then we were given a reception and luncheon by the Quill Club. The presiding officer of this banquet was the Rev. George W. Wright, one of the most influential men in all the Island, formerly Doctor McAfee's assistant in Chicago. Everybody loves him, and his influence in the Island is truly remarkable. From the Quill Club we made our way to the afternoon service in Doctor Rossiter's Church. His church is most beautiful. It has a great roof garden where the evening services are held, and Doctor Rossiter is making his influence felt for good in Manila.

After the reception given to us by Judge Gilbert at his beautiful home we were driven in the midst of a great storm to Fort McKinley. There are hundreds of soldiers there. We were just in time to see the cavalry drill, which was really very fine, and then our service was held in the splendid Y. M. C. A. given to the soldiers by Mrs. Russell Sage. It is really one of the finest buildings I have ever seen for this work. The Secretaries, Messrs. Carrington and Blazier, are rendering a magnificent service and I was charmed with them. Then came our two closing services, one at half-past eight in the Y. M. C. A. at Manila, which is also a new building, and again we had the privilege of holding the first service in this splendid auditorium. The storm that was raging was something awful. The room was well filled and I felt the service impressive; and then we made our way to our eighth and last service for the day. It was in the Filipino Presbyterian Church where Mr. Alexander led the singing and where I spoke through an interpreter on "What must I do to be saved." Mr. Alexander's influence throughout the day was great. Mr. Davis spoke of the Pocket Testament League and was enthusiastically received. By the way, we distributed 85,000 Testaments in Australia, giving them to people who agreed to carry the Testament given them and read a chapter a day.

The Filipinos are most interesting people. I think that the missionary work is highly successful. Certainly the missionaries impressed me as being devoted, consecrated men and women. Our Mr.

Rodgers is the veteran missionary of the Island and his influence is truly remarkable. His work is entirely with the native population, and only Eternity can reveal the extent of his work.

So the day closed at Manila. The experience was fascinating, and in spite of the eight services and the very extreme heat, and the fact that I was and am now almost completely exhausted because of it, the day is one I shall long remember. I shall remember it because of the charming people I met. They were not a homesick people, but a company of men and women delighting in what they called a great climate throughout the year, and a most beautiful place to live. I shall remember it because Manila is the most perfect illustration of ancient and modern history I have ever seen and the best representation of all mediæval times.

This one memorable day was a premonstration of the mission to the Orient.

The Secretaries of the Presbyterian Board of Foreign Missions, Dr. Arthur J. Brown, Dr. Robert E. Speer, and Dr. Stanley White, had sent a circular letter to the Philippine, North and South China, and the East and West Shantung missions, and to the mission stations in Korea and Japan, informing them of Dr. Chapman's visit and of the approximate day of his arrival. With the way so opened he looked forward with delight to the possibilities of the field before him.

Stupendous changes have passed over China in the decade since Dr. Chapman landed in Hongkong. Others still greater seem to be impending, but any record of these is beyond the scope of this narrative. We shall attempt only to record briefly some of the impressions made upon Dr. Chapman by this awakening giant and its restless neighbours Korea and Japan.

Our steamer came to anchor in the harbour of Hongkong —an island, not a city—on Monday, August thirtieth, 1909. The island lies at the mouth of the Chu-Kiang, or Pearl

River, ninety-one miles from Canton. In 1841 it was wrested by the English from the Chinese Empire, and in the following year the five ports of Hongkong, Shanghai, Fuchow, Amoy, and Ningpo were open to trade, with an indemnity of twenty-one million dollars levied by the English Government. By subsequent treaties the United States and France obtained the toleration of Christianity, and all prior edicts of persecution were rescinded. Hongkong, when we were there, was ruled by a legislative council and a governor, with offices at Victoria, the principal city. The city lies opposite to Kowloon and extends about four miles along the shore, with fine streets, gas, electric lights, and trolleys. The bulk of the population of the island resides within its precincts. The new dock, the largest in the Empire outside of England, seven hundred and eighty-seven feet long and between seventy and eighty feet wide, was built the year before Dr. Chapman's arrival. On the island there are seventy-five schools, under government supervision and aid, with something over six thousand students. In addition to these there are three hundred unaided schools with more than ten thousand students. The University has been opened since Dr. Chapman's visit.

The harbour, one of the very few that by experts has been called perfect, has an area of ten square miles and, with its floating population, presents a curious and alluring picture to all visitors. Close up against the business section of the city rises the mountainous mass known as The Peak, and up its sides, in finely engineered terraces, are scattered the many palatial homes of the port. The upper acclivities of The Peak command a comprehensive view, embracing the enterprising city, the harbour with its bays and capes, and the encircling mountains where the Meling and Tayuling

ranges meet at a sharp angle and throw their several spurs to the very ocean edge back of Kowloon.

The city had a population of something more than four hundred and fifty thousand, about twelve thousand of whom were non-Chinese. About fifty-four thousand of the natives dwell in boats.

Dr. Chapman, in a letter dated September first, the second day after his arrival in Hongkong, wrote as follows:

We arrived in Hongkong the thirtieth of August. Our good weather continued with us all the way. The purser of our boat, the *Kumano Maru*, told me he had crossed the China Sea eighteen times, and only once before had he seen the sea so quiet. It is always rough.

The entrance to the Hongkong Harbour is simply beautiful. Hongkong is an island and the city is called Victoria. The island is entirely mountainous, and while the shores are given up to the Chinese houses, except the business centre, the most magnificent residences you could imagine are found all the way up the mountain side to what is known as The Peak.

Mr. Alexander is stopping at the Peak Hotel which is at the summit of the mountain. We did not go up there because there is a finer hotel in the city called the Hongkong, and we thought for the few days we were here we ought to be in the midst of everything. We went up, however, the other evening for dinner, and the coolies carried us in the sedan chairs around through the most beautiful drives I have ever seen. The houses are palatial, the foliage is simply perfect; the flowers are more profuse even than in southern California or in Florida, and altogether it was about as near dreamland or fairyland as anything I have ever seen. Hongkong is in every way the most fascinating city in the world I think. I always thought that Cairo should have this distinction, but Hongkong is far beyond it. The business houses where business is conducted by the Europeans are quite as imposing as those found in New York. The streets are narrow and literally thronged with people. I have only seen three horses since my arrival. The coolies do all the work of the horses. They drag heavy loads through the streets on trucks. I saw six of them this morning driving a great rice wagon. They carry the sedan chairs, and they wheel the jinrikshas. We have travelled in both the chairs and the jinrikshas, and they are most charming and interesting.

The Botanical Gardens surpass anything we saw in Australia, and this morning we went up through what is known as Happy Valley, and it positively exhausts one's adjectives in description. But when you have said all these things you must say that the heat is something that cannot be described in words. Manila was a nice cool place to Hongkong. You cannot move without the perspiration starting from every pore of your body. It is as hot at night as in the day, and both mornings I have waked up perfectly dripping with perspiration.

The Chinese population, typical of the great communities found scattered throughout the provinces, is densely congested in streets narrow and filthy, bedecked with gorgeous banners instinct with all kinds of diabolical characters that must tax even the ingenuity of the Chinese to decipher. The Presbyterians have no stations at Hongkong and all mission work is under the direction of the Angelican Church. Non-preparation and lack of coöperation proved almost fatal to the meetings in Victoria and less time was spent there than had been originally intended. Fortunately the few services held in Hongkong were conducted in English. Dr. Chapman with all his rare gifts was without ability to proclaim the Gospel in the Chinese tongue, or to interpret those singular characters by which the Chinese endeavour to transmit their thought.

On the evening of Thursday, September second, we took the steamer *Paul Beau* for Canton arriving there the next morning. This is distinctively a Chinese city, the capital of Kwangtung, and, at the time of our visit, the residence of the viceroy. The city had a population of something more than a million and a quarter, an immense number of them living in the boats that swarm the river. The city is encircled by a wall six miles long, thirty feet wide, and forty feet high.

Missionary activities began in Kwangtung, extending

then to the coast provinces, and finally to the interior. Dr. Robert Morrison, the pioneer missionary to China, began his work in Canton in the year 1807. In the year of his death, 1834, Dr. Peter Parker of the American Board arrived in Canton, and during the following year opened the first missionary hospital in China.

We remained but one day in Canton, visiting the medical college, the city day schools, the school for the blind, and other points of interest. We were entertained in Shameen by the American official representatives who gave us an afternoon tea. This was the beginning of our tea drinking which through indeclinable invitations we continued until we were saturated.

In Canton Dr. Chapman apprehended in some reality the complex problem of Foreign Missions. Think of a country having more than four hundred million inhabitants, with no national solidarity; divided into independent and unrelated provinces, each having its own dialect, and in other ways distinctive and different!

On his return that night to Hongkong, which is not unlike a trip on the Hudson from Albany to New York, Dr. Chapman thought with misgiving of an evangelistic appeal through an interpreter. With no little foreboding he boarded the *Empress of China* to sail for Shanghai.

At Hongkong Miss Beatrice Cadbury, a sister of Mrs. Alexander, joined the party. Mr. Dickson, Mr. Naftzger, Mr. Bookmyer, and Miss Breckenridge had returned to America direct from Australia. Mr. and Mrs. Asher were to proceed to Yokohama and thence by the Suez Canal to England. Agnes, Dr. Chapman's daughter, went to Yokohama, where she was to remain with her aunt, Miss Helen Strain, until the arrival of her father.

We reached Shanghai on the afternoon of the seventh of September. Following the Taiping Rebellion, Shanghai had become the emporium for Central China. When the English gunboats had driven the Taipings from all the lower Yangtse valleys the Chinese refugees then—and for ten years afterward—swarmed from the desolated provinces into Shanghai. There also the Hong merchants established their executive branches, the English built great docks and wharves, and the harbour became filled with massive freighters; junks giving way to steam-propelled lighters, and sampans to launches. The dredging of the Yangtse opened to active commerce great cities like Nanking, Wuchang, Hankow, and others built along her mighty reaches navigable for some fifteen hundred miles beyond Hankow.

The bund, or river front at Shanghai, is a modern boulevard well paved. The streets meeting the bund at right angles are named after the cities of China; those running parallel to it are called after the names of provinces. Shanghai is not located—as is commonly assumed—at the mouth of the Yangtse, but upon the north bank of the Hwangpu, twelve miles from its entrance into the south branch of the Yangtse delta. The city itself stands at a point where the Hwangpu widens into a tidal basin forming a broad, landlocked harbour.

On his arrival at the Astor House Hotel Dr. Chapman was assured that careful preparations had been made for his services. Various auditoriums had been engaged and the time and place of meetings thoroughly advertised in the daily papers. Posters were everywhere to be seen. These were in large display type on fences, walls, bulletin boards, fronts and rears of trolley cars, and in every other place where a sign would be likely to attract attention. The

information conveyed by them was through the medium of Chinese characters that to us were as inscrutable as the text on a tea box.

The central meetings were held in the Martyrs Memorial Hall, Szechuen Road, from the eighth to the sixteenth of September inclusive. The main meeting was held at nine o'clock at night in order to escape the terrific heat of the day. China, whatever it may be now or at other times, was when we were there a nearer approach to tophet than we had conceived any other place could be. The windows of the Astor House were without shades, and if it was your misfortune to have one that looked toward the east, you would be awakened in the morning by the first rays of the sun pounding like a trip-hammer upon your forehead. Notwithstanding the intense heat of the day, the nights were comparatively cool and these night meetings were crowded.

Other services were held in the Union Church, the Y. M. C. A., the Chinese Y. M. C. A., the London Mission Chapel at Shantung Road, and the Shanghai Free Christian Mission Church. Some of these meetings were for Chinese, and to them Dr. Chapman preached through an interpreter. No audiences anywhere were more attentive, reverent, and responsive. Sentence by sentence Dr. Chapman would speak, and sentence by sentence the interpreter would convey in another vehicle what in English he had said to the Chinese. In his simple, direct fashion, he represented the Gospel message, illustrating it in his usual manner, and making the same plea as if he were speaking to an English audience. The response was as immediate and as general.

While in Shanghai we were the guests at breakfast of the Honourable Charles W. Fairbanks who with his wife was travelling through China. Mr. Fairbanks, a native of

Indiana, had for years known Dr. Chapman and was delighted to meet him in this far-away land.

We were also the guests of Mr. D. E. Hoste, General Director of the China Inland Mission, whose headquarters were at Shanghai. The central building is very commodious, one hundred and twenty feet front, in classic elegance of style, having an almost accentuated Chinese pavilion—we had almost said pagoda—as its one ornamental concession to China's artistic taste. Mr. Hoste and other missionaries from that compound were regular in their attendance at the meetings and encouraged Dr. Chapman by cordial words of appreciation.

An interesting afternoon was spent at the Margaret Williamson Hospital. Many memories were awakened when we visited the little house long ago occupied by Mrs. Mary Putnam Pruyn, the great grandmother of Alexander Hamilton, Dr. Chapman's son, who was in direct descent from that consecrated woman.

On the seventeenth of September we left Shanghai for Nanking. This trip was over the first railroad built in China. A delegation of missionaries came to the station to bid Dr. Chapman farewell and to assure him that his ministry had been to them of the deepest blessing.

A group of American missionaries were at Soochow, the silk metropolis of the Orient, to greet the party as it passed en route to Nanking.

Nanking was formerly the capital of China and is situated on the southern bank of the Yangtse two hundred miles from Shanghai. If the records of the Chinese antiquarians are correct it must at one time have been a magnificent city. The walls—so they state—were thirty feet thick, seventy feet high, and twenty miles in the circuit of three

sides, the fourth side being defended by the river. The area so described was about fifty square miles, with a population of four million people. Here was the Emperor's palace. It constituted a small city in itself; a city of one-story buildings, but grandly spacious. Within was workmanship of the most elaborate and costly kind. There were broad courts, with plazas between, adorned with groves of fragrant myrtle, sandalwood, and giant palms. Here also once stood the tower built by the Emperor Tungloh as a tribute to the virtues of his mother, inspired by a sentiment as honourable to him as to her. Some filial affection still abides in the earth—traces of it here and there. The tower is worthy to be written in the category of the Wonders of the World. It was constructed entirely of the finest Chinese porcelain, very rich in colouring, three hundred and twenty-two feet in height. One hundred and forty-four bronze bells tinkled from its eight façades and about as many lanterns illumined it within and without. There were deposited five specific pearls, each endowed with power against the elements: fire, wind, water, dust, and darkness; and the ultimate apex was a brazen ball heavily plated with purest gold "that, undimmed, it might shine forever."

Here also are located the world-renowned tombs of the kings of the Ming dynasty—long avenues of stone memorials, massive, elaborate, grotesque—monuments to one of the thousands of fantastic conceptions of the untaught soul concerning death.

The history of the Taiping eruption seems more and more like a strange and weird phantasm as it glides away into the shadows of an incinerated past. It began with a man who with his followers professed Christianity and became ob-

sessed with the idea that they had been called of God to destroy idolatry in China. "But their deeds"—says Marshall Broomhall—"were a repetition of the horrors wrought by Attila and Jenghis Khan. Several Protestant missionaries resided for longer or shorter periods in the camps at Nanking and Soochow. Amongst these were Roberts—from whom Siu-ts'uen, the rebel leader, first heard the Gospel, which had such an unexpected influence on his life and through him on China—Griffith John, Muirhead, and Edkins. The hopes entertained by the missionaries that the rebel movement would become a great moral force were sadly disappointed, and, one by one, they withdrew from the Taiping armies." Nowhere did the fanatical fire burn with such atrocious conclusiveness as at Nanking.

When the Chapman-Alexander Mission reached the city it was far different from the description given by the ardent writers of seventy years ago. It had snuggled up into its higher, northwest corner, and occupied hardly a quarter of its former area within the walls. The great, treeless, unoccupied space between the present city and the river-front still showed at many points the marks of the spoilers. But nature, ever gracious, had hastened to veil the hideous waste with campestral shrubs and flowers, and now it stretched, a sort of apologetic savanna upon which, here and there, a "squatter" had erected a bamboo hut and planted a garden. At the river were several "landing stayes"—as they are called—connected with the shore by bridges of cob-docks and trussed spans; near them a few small marchouses.

Nanking is now an important station of the Republican Army of China, the site of one of its arsenals, modern and efficient, even to the forging of heavy ordnance. It is also one of the great missionary centres of China.

"The Methodist Episcopal and the Foreign Christian Mission have both large hospitals and well-equipped colleges in the city. The other missions, working in the city and district, are too numerous to be mentioned seriatim, but it may be asserted that, with the exception of Shanghai and possibly Peking, there is no city in China which has such a large body of missionaries or such magnificent institutions."

No arrangement had been made for meetings at Nanking, but we were entertained by the missionaries, and the two days of our stay were spent looking about the historic city. The Buddhist temples—one of ten thousand gods—were many, all of them having picturesquely festooned eaves with high curved corners, well guarded round about with fabulous monsters and infamous dragons. Dr. Chapman wanted to purchase one of the "ten thousand gods," but the priest declined to sell for fear "it might be missed."

On the twentieth of September, 1909, we boarded the river steamer *Tatung* and began our journey to Hankow.

At Wuhu a company of missionaries assembled at the wharf to bid us godspeed.

A few miles from Kiukiang, at the summit of the Lü Mountains, five thousand feet in elevation, is Kuling, the famous summer resort to which many of the missionaries go during the intense heat of summer. Our steamer touched at the Kuling landing, and a number of these missionaries, headed by Mr. Fletcher Brockman and Dr. Macklin, met us to exchange greetings and to express their appreciation of Dr. Chapman's visit to China.

Without further incident we reached Hankow and were cordially welcomed by that veteran missionary Dr. Griffith John. After Soochow had been sacked by the Taipings,

Dr. John, with a splendid courage, instead of retreating, pressed on up the Yangtse River and planted the standard of Christ at the junction of its strong affluent the Han. Here patiently and with unfaltering faith he carried on his missionary activities until in 1864 he baptized his first converts and planted a church, the only one in the Yangtse valley. The following year General Gordon gave the deathblow to the Taiping Rebellion and immediately the Anglo-Chinese Commission erected the treaty port of Hankow. At this point with a flow of twenty-five hundred miles the Yangtse, a giant of water, comes in from the southwest and receives the Han full and strong from the Sinling mountain chain to the northwest. With floods united they pour eastward to the sea. At the junction of these two streams are the three cities of Hankow, Wuchang, and Hanyang. Wuchang and Hankow lie opposite each other on the banks of the Yangtse; Hanyang is separated from Hankow by the Han. The Anglo-Chinese Commission made of the three cities one municipality, located the civic and educational centres in Wuchang, established the foreign quarters, together with the warehouses and commercial docks at Hankow, which was also the terminal of the newly opened railway to Peking. More interesting to us than any material development was the inspiring picture presented by the venerable Dr. Griffith John. The work of Protestant missions in Hupeh was begun by him, and in 1905 he observed the jubilee of his arrival in China. He had lived to see the flame he kindled in Hupeh light up the great Province of Hunan.

The water tower in Hankow is the loftiest structure in the city and on its summit Dr. Chapman gave a short Bible reading from Deuteronomy 34:4—"This is the land. I

have caused thee to see it with thine eyes." Looking over the triplicate city lying at the foot of the tower, he spoke with deep pathos of the appalling need that only the Gospel of Christ could reach.

Hankow is seven hundred and fifty-five miles from Peking and we traversed that distance on the "Imperial Chinese Limited." It was "Imperial" in name only and "Limited" in everything designed to make a traveller comfortable. The line crosses the Province of Honan from south to north and the Yellow River is spanned by a bridge two miles in length. The Chinese looked upon the building of the bridge as a challenge to the River God and predicted its speedy destruction. The god seems to have disdained the challenge and the bridge is still standing.

Chihli, meaning Direct Rule, was before the fall of the Empire the seat of the supreme government and therefore the most important of all the provinces of China. For a thousand years, with several changes in dynasty, Peking remained the metropolis of the Empire.

The capital of the province is Paotingfu and was always the residence of the Governor-General. We passed through this city en route to Peking and not without deep emotion as we thought of the missionaries murdered by the Boxers. For that crime the city was invaded by the allied troops and punishment inflicted upon the responsible officials. But there was no recompense for the loss sustained by the death of these devoted men and women.

Peking, now the capital of the Republic of China, was the seat of the Imperial Government from 1409–1912. Walled and moated, it has an area of twenty-five miles. The walls are pierced by seven gates, the central one always reserved for the Emperor, all closed at sunset. The great Inner

City is surrounded by a wall forty feet high, sixty-two feet at the base, and thirty-four feet at the top. Within these walls, and at the very centre, is the Purple Forbidden City, a great walled enclosure, with towers at the corners and over the gates, containing the imperial palace with its pleasure grounds, gardens, reception halls, pavilions, and buildings all roofed with yellow porcelain tile, formerly required by the officers of state. Around all these was the imperial city, six miles in circuit, with other government offices, temples, pleasure grounds, artificial lakes, and the white Ming pagoda built on the spot where the last Emperor of the Ming dynasty hanged himself. The most notable street is Legation Avenue where the foreign embassies are housed in stately buildings largely in the architectural style of their respective states and to that degree inharmonious with the buildings about them. The residences, originally built for mandarins, are in classic Chinese beauty and surrounded with exquisite garden culture. Here also is located the Imperial University, containing the Examination Hall with its ten thousand cells where triennial examinations are held. Here also are the Imperial Observatory, mission houses, schools, Confucian, Buddhist, Taoist, and Lamaistic temples, and the great Drum Tower, the temple for the bronze bell, seventeen feet high and twelve feet eight inches across the flange, weighing forty-five tons and originally a war alarm to summon the army against incursions by the Tatar hordes from the north. Outside the walls, in the Chinese, or Outer City, are the railroad station and all tracks. The streets of the Chinese city are lined with shops, gorgeously painted, decorated with pendent signs in gilt characters. The main street is always noisy and filled with mandarins, government messengers, envoys from the prov-

inces, Mongols with high Bactrian camels, yellow-robed Tibetans and Mongol lamas, together with street vendors of medicine, things to eat and wear. The smaller streets are filthy and vile smelling.

At the American Presbyterian Compound we met Dr. Lowry, his son, and the Rev. W. A. P. Martin, D.D., the founder of the American Presbyterian Mission, who had entered China sixty years before and was the Nestor of missions. We saw eight of the native pastors who, barely escaping with their lives, had passed through the Boxer trouble.

The Presbyterians at Peking have a Theological College in connection with the Educational Union. The University of Peking is the educational headquarters for all missionary activities.

Regular services were held in Peking each night, but the long-continued strain, together with the oppressive heat, was beginning to tell upon the robust constitution of Dr. Chapman. For six months he had preached from two to five times every day. With the temperature at the fusing point he was persuaded to consult a physician who insisted that he should take a prolonged rest. He continued until the first of October, when the final meetings were held, and on the morning of the second we left for Tientsin, the port of Peking.

Tientsin is second only to Shanghai in volume of trade and extent of foreign population. On either side of the Pei-ho River there is an immense frontage owned and governed by the foreign powers. The foreign settlement is a mile and a half beyond the city proper and is popularly known as the Red Bamboo Grove. It has a fine concrete sea wall and esplanade, well-kept streets, dignified dwellings, great

warehouses, electric lights and power, club houses and American schools. Dr. Chapman, while unable to hold public services, met the missionaries in conference, after which the party left for Taku and boarded the *Sagami Maru* for the sail to Korea.

On the fifth day of October we rounded the great fortress of Port Arthur and docked for a few hours at Dalney, the port of entrance to Manchuria. The steamer remained long enough for us to take dinner at the Yamato Hotel. We called upon Dr. Winn who makes Dalney his headquarters in the great work done by him through southern Manchuria. On leaving his church we met Dr. Arthur J. Brown, who was visiting the missions in Japan, Korea, and China. The year marked the fiftieth anniversary of the beginning of Christian work in Japan and was also the twenty-fifth anniversary of the Korea Mission.

Our steamer called at Chefoo in the Province of Shantung, destined to become the subject of bitter controversy at the Peace Table at Versailles. We had time to visit only some of the shops, make some purchases, and then to leave behind us the Celestial Empire with its teeming population and mysterious potential power that shall yet express itself in the full awakening to national consciousness.

We went to Korea by the way of Shimonoseki and Fusan, arriving at Seoul on the ninth day of October. The Mission Station at Seoul was opened in 1884. We were welcomed by such distinguished missionaries as Dr. and Mrs. H. G. Underwood, Dr. and Mrs. J. H. Gale, Dr. and Mrs. O. R. Avison, and others.

A great revival had been sweeping over Korea for a number of years and these missionaries were aiming at the con-

version of a million souls to mark the twenty-fifth anniversary of the founding of the mission.

The Annual Report of the Presbyterian Foreign Board of that year speaks of the visit of Dr. Chapman and his party and emphasizes the spiritual uplift given to the missionaries by his visit.

Seoul, the capital of Korea, lies in a basin surrounded by rugged hills, enclosed by a wall twenty or thirty feet high, with eight gates and a circuit of eleven miles.

"The City of Seoul"—so reads the above-mentioned report—"develops yearly surprises that tax the recorder to keep track of: new streets, new buildings, newly planted trees on the mountain sides, new ideas, new customs, in fact, a whirl of change and transition. Seoul is now quite a modern city, with frock-coated, top-hatted officials, courts of justice headed by a Japanese Presbyterian elder, handsome bank buildings, electric street car systems, water works, etc. The ambitions of the land, the struggles for preferment and political schemes all help to keep the city in a state of ferment, and make it a harder but none the less needful field for missionary effort."

Dr. Chapman, to his great sorrow, was without physical strength longer to continue the strain, and he reluctantly followed the advice of his physician who prescribed a prolonged rest. He had intended to visit Pyeng Yang, but, dissuaded from this, he with the writer went on to Japan, leaving northern Korea to be visited by Mr. Alexander and the other members of the party. On the evening of October fifteenth we left for Kobe, arriving the next day.

Kobe is a seaport on the south shore of the Island of Hondo, situated on a fine, sandy beach at the base of a high coast range, and at the entrance of the far-famed Inland

Sea. It is one of the most attractive of the Japanese treaty ports. The bund is faced with stone, the streets are wide, well kept, and lighted by electricity.

A week was spent in Kobe, and Dr. Chapman gave to the meetings such time as he was able. The climate was salubrious, the weather perfect, and his strength returned with amazing rapidity. With increasing delight in the wonders of Japan, he spent hours in Suwayama Park, visited more than once the Nanko Temple with its War God Shrine, and returned again and again to the lovely Nunobiki Waterfall, declared to be the most-photographed spot in Kobe.

Mr. Alexander and his party arrived on the twenty-first of October and on the twenty-fifth we were all at Kyoto.

Kyoto was the capital of Japan from 794 to 1868, when the Shogunate was abolished and the Mikado and his court removed to Tokyo. Kyoto is unwalled and is divided into two unequal parts by the Kamogawa. In one section are the hotels patronized by foreigners, the Go-She, or Imperial Palace, with its beautiful gardens, plotted with the exquisite taste of the Japanese, and covering an area of twenty-six acres. The palace has an air of quiet elegance peculiarly Japanese. Near by is the castle of the Shogun, built in 1601, now the seat of the city government. Though a city of obtrusive gayety, it is notably religious, filled with temples and shrines, a hundred Shinto and nearly a thousand Buddhist.

The city is also a centre of art and industry. Much of the Satsuma is here decorated. The shops are gorgeous with silks, crêpes, velvets, brocades, embroideries, porcelain, cloisonné and enamelled ware, employing thousands of people, and offering irresistible attraction to the stranger to make purchases until his purse is exhausted.

Kyoto is the seat of an imperial university, with colleges of law, medicine, and engineering. Here also is the doshisha, or college, under the direction of the American Board of Commissioners for Foreign Missions.

Dr. Chapman was sufficiently recovered to conduct services both in English and through an interpreter and he had the full coöperation of Mr. R. P. Gorbold, a most enthusiastic and successful missionary. After a week in Kyoto we went to Nikko to rest.

Nikko—by interpretation the "Sun's Brightness"—is reputed the most beautiful spot in Japan. About eighty miles northwest of Tokyo, surrounded by unrivalled natural beauty and containing a multitude of temples. Nikko is noted also for the mortuary shrines of Iyoyasu and of Iyenitsu, his grandson.

At the time of our visit the city was decorated with flags and banners in preparation for the coming of Lord Kitchener and his party. We could get hotel accommodations only until the day of their arrival and therefore failed to see the distinguished Britisher. While at Nikko we made the never-to-be forgotten journey to Chuzenzi.

We could spend but one day in Tokyo. The chief feature of interest at the capital city was the enclosure within the grounds of the ancient palace. East of the castle is the commercial centre of the city, with banks, warehouses, shops, hotels, restaurants, newspaper offices, and dwellings. The main street, variously named at different lengths, is a broad highway lined with trees. All the buildings are low and of semi-European architecture, none of them imposing. Across the River Smida are the places familiar to tourists for the display of flowers—cherry blossoms at Mukojima, wistaria at Karnoido, and iris at

Herikiri. This section was formerly the place of residence for the Foreign Concession. Since the abolition of extra territoriality foreigners have been permitted to live in all parts of the city. Tokyo is the seat of a university, founded in 1868 by the union of two older schools as a result of the political and social revolution of that year. Formerly under the direction of foreigners, it is now controlled by Japanese who have been educated in Europe and the United States. It has courses in law, medicine, engineering, literature, science, and agriculture, with more than five thousand students and a library of more than five hundred thousand volumes, half of which are Japanese and Chinese, and the rest in foreign languages.

In Tokyo we were the guests of the Rev. Naomi Tamura who had been educated in Princeton Theological Seminary and was conducting an independent mission in the Japanese capital.

The last ten days were spent in Yokohama, the principal treaty port. The Bluff, rising above the native city, is filled with handsome residences and bungalows. In the city there are some fine stone buildings, among them the Prefectural Buildings, the Court House, Post Office, Custom House, and railroad station, and the Anglican, French, Catholic, and Protestant Union Churches. Daily and weekly newspapers are published in English, French, and Japanese. Ships discharge cargoes on a pier two thousand feet long, and the anchorage is protected by a breakwater running twelve thousand feet into the sea. Yokohama is the great emporium for silk, as Kobe is for tea. The railway between Yokohama and Tokyo, built in 1872, was the first in Japan. Mission work began in Yokohama in 1859, the year of Dr. Chapman's birth.

During the ten days spent in Yokohama, Dr. Chapman had sufficiently recovered health to conduct a series of evangelistic meetings for the English-speaking people, and a large company of new-made friends came to the wharf to bid us farewell, when, on the fourteenth day of November, we embarked on the *Empress of China* for the long sail home.

Even a hurried journey through the Orient reveals in some measure the complex problem of foreign missions as well as the vast extent of the unoccupied fields that offer to the Church unmeasurable harvests.

On the twenty-sixth day of March we had sailed from Vancouver on the *Makura*, leaving behind the *Empress of China*, with her bunkers filled, ready to start for the Orient. On the twenty-sixth of November we steamed into Vancouver on the *Empress of China* and found there the *Makura* coaled-up for another trip to Australia.

The long Pacific voyage had given Dr. Chapman the rest he so greatly needed. His mind, however, had been busy with a prospective programme for the coming year. His plan well defined, strength and courage renewed, he started eastward, eager to tell what God had wrought in Australia and the Orient.

Over the Canadian Pacific, by which eight months before we had come, we now returned. As we ascended the higher altitudes we noticed that the mountain peaks were already covering themselves with their new mantles of snow. Nature along this scenic route is always beautiful but never so lovely as when transfigured by the autumnal tints. But no time was to be lost, and the train whirled us on to that chain of American cities where previous campaigns had been held and whence in a sense the mission

to Australia and the Orient had gone forth. On the twenty-ninth of November we were in Minneapolis; on the second of December in Chicago; on the sixth in Pittsburgh; on the ninth in Philadelphia; on the tenth in New York, and on the twelfth in Boston.

In each of these places there were evangelistic gatherings. Thousands crowded into the largest auditoriums to hear in detail about evangelism in Australia and the Far East. The culmination was reached in Boston. The services were held in Mechanic's Hall wherein had been witnessed the closing scenes of the Boston campaign. Special invitations had been sent to clergymen, and from many a state and all New England, to the number of three thousand, they gathered there with church officers and other active workers, not only to hear Dr. Chapman's recital, but to renew the memories of the city's awakening.

Dr. Chapman was convinced that the time had now come for a world-wide, simultaneous effort to carry the Gospel of Christ to all nations. Had there been an adequate response to his glowing appeal an evangelistic movement that would have belted the globe would have started then and there.

Upon this occasion he made a statement that was the subject of much comment and was reported in the press throughout the country. In it he expressed the conviction that the boards and agencies of all evangelical denominations directing foreign missionary work should instantly recall from the field every missionary that did not unreservedly believe in the integrity and authority of the Bible. This assertion implied that some missionaries did question the authority of Scripture and were therefore without a definite message. His plea was without effect.

He was reputed an ultra-conservative, and he was, and was convinced that no man could be a soul winner if there was in his mind even the shadow of a doubt about the Bible.

Following the Boston meeting Dr. Chapman spent the remaining days of the old year with the relatives and friends from whom he had been so long separated.

CHAPTER XIII

NINETEEN HUNDRED AND TEN

DR. CHAPMAN returned from Australia with a fervent desire to marshal the force for an interdenominational, world-encircling, evangelistic campaign. He knew that such movement could not be instituted by uncoördinated private initiative that so frequently forestalls and precludes wiser action.

During his absence in Australia the General Assembly of his Denomination in convention at Denver, Colorado, through its Evangelistic Committee, expressed its firm conviction "that God has opened up the way for not only interdenominational coöperation in evangelistic work at home, but also for international coöperation in this work among the Presbyterian and Reformed churches throughout the world."

The Assembly went even further, adopting the Committee's recommendation:

> That the Assembly express its hearty approval of the movement for world-wide evangelization, in which the Presbyterian Church throughout the world shall be associated together, soliciting the coöperation of all who love our Divine Lord and Saviour Jesus Christ in sincerity and in truth; and that the Evangelistic Committee be empowered to appoint five of its members as a Special Committee on "World-wide Inter-Presbyterian Evangelistic Work," the Chairman of the Special Committee to be the Chairman of the Assembly's Evangelistic Committee.

A dream suggested by the deliverance of an Ecclesiastical Judicatory scatters no mist that enshrouds the road to Utopia.

Yet dreams are of value: they stimulate the imagination and quicken the pulse of activity. The phantom of interdenominational coöperation is none the less a flight of fancy as cheerless and chimerical as the ghost of wisdom conjured in the councils of unauthorized and self-appointed leadership.

Immediately after the meeting of the General Assembly in 1909, when the above recommendation was adopted, correspondence was had with the officials of the churches holding the Presbyterian system in Canada and the United States, and these respective bodies expressed interest and appointed representatives to serve on "The World-wide Committee."

Early in January, 1910, the Evangelistic Committee met in New York and appointed a Committee consisting of Dr. W. H. Roberts, Dr. H. C. Minton, and Dr. J. Wilbur Chapman to advocate the world-wide movement before the Presbyterian bodies of England and the European continent.

With such official and encouraging endorsement Dr. Chapman naturally felt that the goal of his desire was within sight.

Before leaving for England he was obliged to keep previous and important engagements. These involved simultaneous compaigns in Bangor and Portland, Maine; Dayton and Columbus, Ohio.

Any detailed account of these meetings would merely enlarge without increasing the substance of what has been written concerning similar services elsewhere, and changes however inspiring—when rung on the same bells—are not

without wearisomeness. In fact, the simultaneous method reached its meridian in meetings like those of Boston and Melbourne. Nothing that followed excelled them either in magnitude or in interest. Possibly the unparalleled publicity evoked an unwarranted, if not an unhealthy, expectancy. People were dazzled by the brilliancy of the reports. Weekly editions of newspapers, like the *Times* of Orillia, Canada, were sent to all Presbyterian ministers in the United States.

The Boston *Post* printed and distributed free about two hundred thousand copies of a special edition concerning the Boston campaign. The religious press was not less voluminous in broadcasting the news. A similar extraordinary publicity was given to the meetings in Australia. Papers were sent to the ends of the earth.

Glowing hopes kindled by such reports were often extinguished. The disappointment was always with the subordinate meetings, not with the central ones conducted by Dr. Chapman and Mr. Alexander. There the same powerful impact was always given. The earthquake that shakes the mountain may leave the molehill intact. The results of the sectional meetings, in the judgment of those who felt under obligation to support them, were small in proportion to the promise. By these the whole movement was judged. Such judgment, though erroneous, revealed the weakness of the simultaneous method. It is not the best method as Dr. Chapman in his later years fully realized. But what is the best method? Perhaps pastoral evangelism which he afterward—in fact, always—so ardently advocated.

On March thirtieth Dr. Chapman, with Mr. Alexander and others of their party, sailed for Cardiff, Wales, to

conduct a mission for one month. These meetings were, in a measure, preparatory to a more extended work throughout the United Kingdom.

The Rev. George Howe, a Presbyterian minister, speaking of one of the Cardiff meetings, said:

I sat last evening with the full view of the thousands crowded into the huge Wood Street Church, while Mr. Alexander skilfully and tenderly by song prepared the way for the great message of the preacher, and while Doctor Chapman was delivering—on an exceptionally difficult text—one of the most fascinating, heart-searching, powerful, and enlightening sermons that it has ever been my privilege to listen to in this or other lands. The thousands were amazingly enthralled. Every eye was turned to the preacher. There was not a move through the whole sermon. The silence was deep and profound. It was a burning message coming from a man of God all on flame with a passion for the souls of men. Hearts and consciences were stirred—awesomely stirred. God was there. Ministers sat with eyes closed, grave faces, their lips moving; and who could doubt but that their prayer was "Lord make me a holier man and a soul-winner." Hoary-headed saints wept. Ladies and gentlemen in high positions, journalists, drunkards, gamblers, and sinners of every kind, with poor fallen girls, sat with solemn faces and melting hearts. The invitation was wooingly given for those to come forward to accept Christ. Two hundred men, under the age of thirty-five, rose and entered the enquiry room arranged for them. Scores of women and girls went into their enquiry room. Hundreds stayed in the church, where an enquiry meeting was held. This thoughtful, anxious, eager crowd of seekers was a sight that Cardiff has rarely, if ever, witnessed before. It was a very stirring moment when an old minister mounted a chair, and with tears shining like dewdrops in his eyes, exclaimed—"My son is among those who have accepted Christ to-night." Yet there was no outburst. Feelings were too deep for such manifestations. But there was the heavenly, radiant smile, and the joy-beaming light on every face, showing that all had joined in the gladness of the glad father. And so we are in the grip and thrill of an unprecedented soul-saving and life-sanctifying mission.

During the closing days of this intensely solemn mission in Cardiff Dr. Chapman was shocked by a cable announcing

the death of Mr. John H. Converse who expired on May third at his home at Rosemont, Pennsylvania. The demise of this illustrious and consecrated layman clouded the dawn of hope his enthusiasm and generosity had inspired. On the second day following his death the Executive Committee of the Evangelistic Committee met in Philadelphia and adopted a Memorial Minute to be presented to the General Assembly.

Mr. Converse had prepared and signed the Annual Report which the Committee resolved to submit without change to the Assembly.

For nine years Mr. Converse had favoured and forwarded the work of evangelism, and in his last report to the Assembly he recommended the adoption of resolutions that contemplated a world-wide evangelistic movement in harmony with a plan adopted by the American Section of the World Alliance of the Reformed churches holding the Presbyterian System of doctrine.

The interception of death sent a withering blast over the hopes so long cherished by Dr. Chapman. He sailed from Liverpool May seventh on the *Lusitania*, the ill-starred steamer that, five years later, on the anniversary of that day, was to sink beneath the waves, and send a shudder through America, sounding the death knell of the Imperial German Government.

Dr. Chapman, grieved and depressed by the loss of Mr. Converse who had been to him a true and constant friend, arrived in New York on the thirteenth day of May. On the sixteenth he made an address in Carnegie Hall, and on the seventeenth went to Atlantic City, New Jersey, to preside at the Pre-Assembly Conference on Evangelism. On the eighteenth he addressed the Commissioners of the Assembly

and gave them some account of his Australian trip. On Friday morning, the twentieth, at a memorial service, Dr. William Henry Roberts, Dr. Chapman, and Dr. Clelland B. McAfee made addresses reviewing the life of Mr. Converse as a Man of Business, a Soul Winner, and a Friend.

During the summer Dr. Chapman made his home at Stony Brook, Long Island, New York. With him were Professor and Mrs. DuBois, who had given themselves in such unfailing devotion to his children. That summer they were all together. His daughter, Bertha, Mrs. Goodson, had a cottage near him, and so had Mr. and Mrs. Ralph C. Norton, who had travelled with him around the world.

Dr. Chapman loved a home, none more so than he, and he believed it to be the one place on earth that in some measure could be made like heaven. At the close of the preface to "When Home Is Heaven"—one of his latest books—he says:

> It is because I know what a Christian home may be and how powerfully it may influence the members of the household, that I am giving these messages; for when a home is Christ controlled, then home is Heaven.

The home of his childhood, desolated too early by death, was never effaced from his memory, and often, with sharpened pain, he looked back over the unpassable gulf of years, with a sigh escaping from his heart like that of David when he longed for a drink from the well at the gate of Bethlehem.

So in our thought may the past be redeemed from oblivion.

Dr. Chapman's passionate cry—God give us homes—was turned into a festal song, the longing of the heart for home.

The receding years softened any hard lines into an ideal

picture; and Wolvenhook, Winona, Jamaica Estates were the recreation of the ideal. How we cherish the unforgotten associations! To the last of them was given the bridal benediction by this marriage on August thirtieth to Mabel Cornelia Moulton of Providence, Rhode Island.

Miss Moulton was the daughter of David C. Moulton and Ruth W. Potter, both of the lofty lineage that has given charm and dignity to the best of our old New England families.

In February, 1908, Dr. Chapman had conducted a series of meetings in Providence, and on the thirteenth of that month Miss Moulton saw him for the first time and heard him preach. He had taken for his text Acts 19:2—"Have ye received the Holy Ghost since ye believed?" It would be strange indeed if she were not moved by that soul-searching sermon. But little did she dream that she was destined of God to be his companion during the coming years and to make for him the home for which he craved. Exactly one year later, on the thirteenth of February, she was in Boston, the guest of Mr. and Mrs. Norton who were associated with Dr. Chapman in the Boston campaign. The introduction that followed was the beginning of a friendship that ripened into a relationship that proved to be of the deepest blessing to them both. The marriage took place in the Providence home, and after a brief tour through the Berkshires they sailed on the *Lusitania* for England where they were the guests of Mr. and Mrs. Alexander at Birmingham.

The summer days that preceded the wedding were supposed to be days of rest for Dr. Chapman, but a vacation in reality was as foreign to his custom as to his nature. A sketch of those summer days will serve to show the

manner in which he took advantage of what he termed his vacation period.

On the twelfth of June he preached in the Fifth Avenue Presbyterian Church, New York; on the fifteenth he was in Tiffin, Ohio; on the seventeenth he celebrated his fifty-first birthday by a motor drive to Stony Brook with Miss Moulton and his friend Mr. Charles H. Denison; on the twenty-sixth he was again in New York, and preached the opening sermon at Tent Evangel.

On July third he preached in the Fifth Avenue Church; on the fourth he motored to Springfield; on the fifth he was back at Stony Brook; on the thirteenth he went to Providence; the fifteenth he spent in Boston; the sixteenth in New York; on the seventeenth he preached twice in the Fifth Avenue Church and once for his friend Dr. John F. Carson in the Central Church of Brooklyn; on the twentieth he was in Stony Brook; from the twenty-sixth to the twenty-eighth he was in Providence; on the twenty-ninth at Mountain Lake Park, Maryland.

The first five days in August he was at Chautauqua; on the seventh he was in New York; from the eighth to the tenth in Providence, and then back to New York. During the closing days of August he was engaged in preparation for his wedding.

From such a sketch we may form an idea of his ceaseless activity. In his great campaigns lasting sometimes from six to eight weeks he would preach from three to six times every day, and then in the intervening period, before the next campaign began, he would travel to all parts of the country in fulfillment of engagements previously made.

Dr. and Mrs. Chapman while in Birmingham were entertained by Mr. and Mrs. Alexander. Moseley Hall, the

original home of the Cadburys, had long since been turned into a Convalescent Home for Children. Uffculme, one of the most extensive and beautiful of modern English homes, had become the possession of Mr. Barrow Cadbury, Richard Cadbury's eldest son who, in the same generous spirit as that of his distinguished father, had turned the great mansion into a centre for religious conventions.

Dr. and Mrs. Chapman were received in the home known as "Tennessee"—named for Mr. Alexander's native state—which was located not far from Uffculme and perhaps within sight of the "ancient yew-tree" that "had been a landmark for centuries, and a historic trysting-place for lovers, who would meet there to pluck and exchange their bits of dark evergreen."

"Tennessee"—if not so stately and palatial as Uffculme—was none the less attractive, environed by an air of welcomeness betokening the generous hospitality of its host and hostess. Their failure to accumulate riches will not be for the lack of open-handed liberality.

Miss Beatrice Cadbury was at the time living with Mrs. Alexander. Among other guests were Mr. Robert Harkness, the musical wizard, who had been discovered by Mr. Alexander in Bendigo, Australia; Mr. W. W. Rock, then the efficient secretary of Mr. Alexander, and now an ordained minister of the Gospel; and the Rev. George T. B. Davis who, as its International Secretary, has rendered such distinguished service in the promotion of the Pocket Testament League under the patronage of Mr. Joseph M. Steele of Philadelphia, who, with his associates, organized a Committee for the purchase and distribution of Testaments among the American soldiers and sailors.

A few days only could be spent in the delightful fellow-

ship at Birmingham. Together they went to Warwick Castle, the stately monument of England's past and present nobility, and not the least attractive feature was the romantic tradition of Guy, the noble Earl, on whose valour King Athelstan once "ventured England's Crown."

The first services held in England were in Ipswich at a conference previously arranged by Dr. Chapman when, in the early part of the year, he made an address to the General Assembly of the Presbyterian Church in England. Following that address he had received invitations from all parts of England to conduct conferences similar to the one devised for Ipswich. Eight services were held during the three days.

His next engagement was at Merthyr-Tydfil, a Welsh community, with representatives of the Welsh Forward Movement. To this meeting Dr. Chapman had been invited by the Presbyterians. Eight services were held and the churches were all crowded with interested and enthusiastic audiences.

The next conference was held in Dundee, Scotland. The presiding officer at this conference was Lord Kinnard, a Presbyterian layman of distinction, who had been a friend of Mr. Moody and was a warm supporter of all evangelistic work. The most important of the services in Dundee was with the ministers representing the various churches. This conference was especially attractive to Dr. Chapman. Possibly no other writing had more deeply moulded his thought than Dr. Andrew A. Bonar's sketch of Robert Murray McCheyne, minister of St. Peter's Church, Dundee. When this consecrated minister died "the voice of weeping might have been heard in almost every household." His grave is near "the pulpit from which he had so often and so faithfully proclaimed the Word of Life; and in this, his lowly

resting place, all that is mortal of him was deposited amid the tears and sobs of the crowd."

For years Dr. Chapman had desired to visit this grave and perhaps to have the privilege of preaching from the pulpit that had been the silent witness of so many scenes of grace. He conducted ten meetings in Dundee, and so deep was the impression that he was invited to return for a general mission.

From there he went to Oldham, England, for a day's conference. He gave an address to the National Police Association and in connection with this had a conference with all the ministers of the city. Three services were held on that one day.

Another conference was held in Cardiff lasting one day; but the greatest enthusiasm prevailed. Six months had passed since his former mission and every report given him concerning its permanency was most gratifying.

Two services were then held at Newport. The Presbyterians, with other denominational ministers participating, had invited him. Two services were held each with great audiences and fruitful results.

A final conference in England lasting for three days was held at Cheltenham. The large Town Hall was crowded to overflowing.

In all of these different conferences the principles endorsed by the American Evangelistic Committee were plainly presented and enthusiastically endorsed by the English and Welsh people.

At the conclusion of the last conference Dr. and Mrs. Chapman made a flying visit to Birmingham, and then sailed on the *Lusitania* for New York, arriving on Saturday, October thirteenth.

The following day, on the invitation of Dr. Edgar W. Work, Dr. Chapman filled the pulpit of the Fourth Church, New York, his former parish, from which he had gone out into the broader field of evangelism.

From October sixteenth to November twenty-seventh he conducted a Simultaneous Campaign in Chicago, Illinois. The opening service was held on Sunday afternoon, with a sermon based on the Song of Solomon 6:10—"Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" Each day thereafter until the end of the campaign, with one or two exceptions, he held noon-day meetings in the Opera House, and conducted an evening service in the White City. On the thirty-first the evening meetings were transferred to the Wilson Tabernacle and continued there until Sunday the sixth of November when they were transferred to the Austin Tabernacle where the great series of meetings was brought to a close on Sunday evening, November twenty-seventh. During all this period he preached from two to four sermons each day.

The Chicago meetings were followed by another series of three weeks, from November thirtieth to December eighteenth, in Ft. Wayne, Indiana. Here the services began in the Princess Rink with an opening sermon on Luke 22:44—"And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." From these solemn words the preacher with singular clearness defined the unchangeable conditions of spiritual victory.

Both at Chicago and at Ft. Wayne Dr. Chapman preached with his usual intensity of fervour, delivering the same sermons that had made such deep impressions else-

where; yet, for some reason, both these campaigns in their spiritual results were disappointing. The criticisms levelled against him were as unjust as it would have been to charge Joshua with the defeat at Ai.

Achan—with his "Babylonish garment and wedge of gold"—has more than once caused Israel "to turn their backs before their enemies."

The Valley of Achor is no longer the place of retributive judgment, and for spiritual foiling there is no longer available such counterpoise.

It would, however, be unjust to Dr. Chapman to charge him with absolute defeat in any of the campaigns conducted by him. He had witnessed such marvellous manifestations of the Spirit of God in so many of his meetings that he felt a keen disappointment whenever the tide failed to reach the full flood. His own deep heart-searchings disclosed no loss of devotion to the Cross of Christ. The cause of comparative failure could generally be traced to lack of genuine coöperation on the part of those who had pledged themselves to support him. He sowed bountifully and expected a proportionable harvest. No one grieved more sincerely than he when such harvests were not reaped.

The Christmas holidays were spent with relatives in Springfield, Massachusetts, and in Providence, Rhode Island. In such happy environment he could rest and contemplate with satisfaction the garnered harvest of a fruitful year.

CHAPTER XIV

AT HOME AND ABROAD

DURING the year 1911 Dr. Chapman, endued and commissioned by the Holy Spirit, continued to exert at home and abroad his extraordinary personal power to win people to Christ.

Sunday, January first, he was with relatives in Springfield, Massachusetts. On that morning, at a communion service in the Faith Congregational Church, he preached from a text taken from the Song of Solomon.

On Thursday the fifth, in Toronto, Canada, he opened the first campaign which continued until the end of the month. The evening meetings were held in Massey Hall. Noonday and afternoon services were conducted in the Metropolitan and other city churches. One evening he spoke at Knox College, presenting—"The Claims of the Ministry." On Tuesday afternoon the twenty-fourth, in Massey Hall, he held for "aged people" one of those unique services which had come to be a marked feature of the Simultaneous Campaign.

One of the religious papers, summing up the results of the campaign, emphatically stated that Dr. Chapman had not received the support he had every right to expect. Attention also was drawn to the fact that, during the course of the meetings, concerts and banquets and lectures and business meetings and other entertainments had been held in several of the churches, and that many of the most promi-

nent of the official members of the churches had never attended any of the evangelistic meetings. Dr. Chapman in his report to the Evangelistic Committee declared that those churches that had entered upon the movement with consecration and enthusiasm had reaped an abundant harvest, but that other churches whose coöperation was lacking obtained only meagre results and by them judged the whole movement. He concluded his report on this campaign by saying: "I shall never again visit a community without I have the assurance that all the ministers going into the campaign will support me with the same enthusiasm that I myself put into the work."

At the conclusion of the Toronto campaign he returned to New York, and on Thursday, February second, conducted in the Clermont Rink the first service of his Brooklyn campaign.

Dr. John F. Carson, Dr. Clelland B. McAfee, and Dr. S. Edward Young were at the time members of the Assembly's Evangelistic Committee and gave their undivided support to the local Committee of which Dr. Robert Bagnell was the general Chairman and Mr. James H. Post the Treasurer, who with his aides collected and disbursed nearly thirty thousand dollars. Something over two hundred churches took part in the movement and these were arranged in twenty-four separate groups according to locality and practically covering the whole of the two boroughs of Brooklyn and Queens. Each group had its separate organization with its corresponding committees, and to each section there was assigned an evangelist and a song leader who selected and trained his own choir.

The central meetings conducted by Dr. Chapman and Mr. Alexander, with Mr. Harkness and Mr. Naftzger, were

held each evening in the Clermont Avenue Rink, while at noon great meetings were held each day in the Grand Opera House where the seating capacity was taxed to its limit.

Acres of space were absorbed in display headline advertising, in posters two feet by four on every elevated railroad platform and other concourse throughout the city. Widest publicity was also given through the secular and religious press. Some papers devoted entire pages to the reports of the campaign graphically illustrated by photographs.

Dr. Chapman's text for the opening at the Rink was the eighth verse of the eighth chapter of Acts—"And there was great joy in that city." He sounded the keynote of the joy that prevailed during the entire period of the campaign, which in some respects was greater in spiritual results than those of any religious awakening the churches had ever before known. With unabated vigour the meetings went on until the twenty-eighth of February. The reportorial accounts still preserved in the files of the daily newspapers indicated the general public interest in, and sympathy with, the movement.

The reporters themselves were sometimes under deep conviction of sin and, as in Boston and in other places, there was the evidence of conversion among this body of men more accustomed to picture sin and the sorrows of humanity than to record the story of the salvation of men.

On the day before the meetings began—though indirectly a solemn preparation for them—there was a terrific explosion on the New Jersey shore of New York Bay. Two carloads of trinitrotoluol were being transferred to a vessel for export when suddenly the tremendous explosion took place. The number of lives lost seems never to have been determined. Something like five hundred thousand dollars'

worth of plate-glass was shattered throughout lower New York and Brooklyn Heights. This was the absorbing topic for the newspapers and for conversation throughout the city, and so terrific a detonation awakened the community to serious thought.

The meetings were restricted in the sphere of their influence by a persistent "nor'easter" storm alternating with snow and sleet. The Rink as a place for evangelistic meetings was also limited in its facilities, with a very poor place for the after-meetings where personal and the most effective work is done. Despite these things the results of the campaign were such as to encourage and cheer the heart of Dr. Chapman who in his report to the Evangelistic Committee refers to this movement in words of sincere appreciation.

> The support given to me by the ministers; the rallying to my side of practically all the Presbyterian ministers in the city; the evident presence of the Spirit of God; the very remarkable meetings that were held on some occasions; the mid-day services in the theatres, and the general impression made upon Brooklyn, I shall never forget, nor can I ever cease to be grateful to God for the privilege He gave me there. The members of our Committee, Doctor Carson, Doctor Young, and Doctor McAfee, never gave an evangelist greater support than they gave me. I shall never cease to be grateful to them for the satisfaction they gave me by the confidence of their support while I was in Brooklyn.

The day following the Brooklyn campaign Dr. and Mrs. Chapman sailed on the *Lusitania* for Liverpool. Several hundred Brooklyn people, led by a Salvation Army band, were on the dock to bid them farewell and to speed them on their journey.

On Sunday, March fifth, Dr. Chapman preached in the saloon of the steamer, giving an exposition of the Twenty-third Psalm.

On the ninth of March the mission opened in Swansea, Wales, continuing to and including the fourth of April. Dr. Chapman and his associates were installed and made most comfortable in a fine old Welsh residence known as "Heathcote" turned over by its hospitable owners for the use of the party while in Swansea.

The city with a population of less than one hundred thousand people is a parliamentary borough of Glamorgan County on the south coast, at the mouth of the Tawe River. Its principal production is coal which is possessed of certain distinctive qualities that adapt it especially to the finer grades of smelting. The production of iron and steel is limited, but in that of silver, zinc, lead, and tin, Swansea excels, and especially in copper; and, adding her imports to her production, she supplies England with seven eighths of its consumption and holds the rank of being one of the leading copper ports of the world. The miners of Swansea, like the Welsh people in general, are lovers of order and neatness and despite their occupation are devoted to cleanliness. The gardens that surround their homes are blooming and bonny. Their children are tidy and trained in school. Swansea delights in the antiquity of her churches, and the people reverently attend all meetings. They are peculiarly responsive to the religious appeal.

Dr. Chapman in his report of the Swansea meeting says:

> In some respects this has been the best mission I have ever conducted. I think I have learned much about evangelistic work during this season. The chief lesson being that too much emphasis cannot be placed upon individual effort on behalf of the unsaved. Literally hundreds of people were won to Christ by personal invitation, some of them never came to the meetings at all. One prominent business man was approached four times in a single morning by his Christian friends, and the fourth invitation won him. Entire households were con-

verted. The estimate of the work is best expressed by the letter given me by the united ministers of the city. The Chairman of our Committee was the Vicar of Swansea, a most distinguished man, representative of one of the best old English families, and one of the truest men I have ever known.

The letter referred to above, which is signed by W. Talbot Rice, Vicar of Swansea, S. Louis Warne, President of the English Free Church Council, D. Picton Evans, President of the Welsh Church Council, and forty-two clergy and ministers of Swansea, is as follows:

Swansea, April, 1911.

DEAR DOCTOR CHAPMAN AND MR. ALEXANDER,

We feel that we cannot let you leave Swansea without expressing to you the deep sense of thankfulness to God, that fills our hearts, for the great things we have seen and felt and heard during the weeks of the solemn and hopeful mission which you have held here.

We are deeply grateful for the way you have thought of, and worked for, every section of the community. The poor and the outcast, the young men and women, the children, and the aged and infirm, the business men, the Christian workers, the church officers, and the clergy and ministers, have all received your faithful and loving messages or those of your fellow workers. A new sense of responsibility for the salvation of others has come into many lives, and a beginning of definite personal effort to win others has been made by many. Parents have felt anew the care which they should have for the souls of their children. Friend has felt it for friend, and boys for other boys. The Pocket Testament League has recalled many to the treasure they have in God's Word for their own growth in grace, and in the work of winning others to Jesus Christ.

It has filled us with thanksgiving to God that large numbers have taken the definite step of openly accepting Christ for their Saviour and Master. We are deeply moved by the way you have sought to help us personally in our spiritual life, and in the more effective fulfilling of our ministry. You have considered us in every way and have reminded us that the work done through the mission can only last in living activity and devotion of the church and of the ministers.

We invited you to come and help us in the full confidence that you

were called of God to the work to which you had given your life. The mission has confirmed our confidence in you and compels us to acknowledge with the deepest gratitude your work and labour of love, in which you have given us your best with much self-sacrifice.

We shall follow your work in other places and in other countries with many prayers, and grateful interest, and we hope that we may sometimes find a place in your own intercessions as we endeavour with patient zeal, and earnest faith, to carry on the work and extend what has been done during this month of wonderful blessing.

Another letter received by Dr. Chapman reads as follows:

Brooklands, Swansea,
April 7th, 1911.

DEAR DOCTOR CHAPMAN,

I have here two names to add to those who have already signed the letter to you and to Mr. Alexander. The Rev. D. Akrill Jones, Vicar of Skeety; the Rev. W. Evans, Vicar of St. Thomas. There was a very good meeting last night. The hall was packed. The message given was excellent and the card you arranged to be given out was much appreciated. Thank you with all my heart for your devoted labours among us. It has been a memorable time and will bear much fruit. A revival of Bible study and a personal interest in the soul welfare of others has begun, and the work with such a foundation will stand the strain of time.

Your self-sacrifice and willingness has impressed everyone and your wisdom in dealing with the different classes of people has made you win your way among us in a remarkable manner. Words of faith, strong, and clear, and true, have been spoken, and have commended themselves to men's consciences in the sight of God.

Thanksgiving to God on your behalf will go up from very many hearts continually. May God give you all needed grace to carry forward the blessed work you have undertaken.

Yours very sincerely,
Signed W. TALBOT RICE.

It was estimated that two thousand people were converted.

The meetings were continuous with the exception of one

day, Thursday, March twenty-third, when Dr. Chapman and Mr. Alexander went to London to conduct a service for the National Police Association which had arranged a meeting to be held in Westminster Hall. The crowd was enormous. Many representative people were present, and at the evening service about one hundred and fifty police officers dedicated themselves anew to Christ and twelve made profession of their acceptance of Christ as their Saviour.

The meetings in Swansea closed on Tuesday, April fourth, with a morning meeting at St. James's Hall, a service immediately after luncheon at the Coal Exchange, an afternoon meeting in Albert Hall, and a closing service in the same place.

Early the following morning Dr. Chapman and Mr. Alexander went to Nantymoel, a village in Wales where the Synod of the Welsh Calvanistic Church was in session. Dr. Chapman was introduced as the representative of the General Assembly of the Presbyterian Church in the United States. He was received most cordially as shown in the following communication addressed to the General Assembly:

Bronwydd, Mold, Flintshire, Wales,
April 21, 1911.

REV. W. H. ROBERTS, D.D., Secretary of the General Assembly of the Presbyterian Church in U. S. A.:

Dear and Rev. Sir:

At the Quarterly Synod of the Calvinistic Methodists of South Wales, held at Nantymoel, in the County of Glamorgan, April 4, 5, and 6, 1911, the following resolution in appreciation of the valuable services rendered by Doctor Chapman, Mr. Alexander and party, to religion in Wales was passed:

The Synod of the Calvinistic Methodists, held at Nantymoel, Glamorgan, April 4-6, 1911, the Rev. Rhys Morgan being Moderator,

extends a cordial welcome to Doctor Chapman, Mr. Alexander, and their fellow-labourers, and expresses its deep gratitude for their visit.

The Synod further acknowledges the grace of God in the great success of their mission to Wales, as well as the Apostolic purity of Doctor Chapman's ministry, his unfailing fidelity to the ministers, with his intense passion for exalting the Church, and making it the instrument of the Holy Ghost to win the world to our Lord and Saviour, Jesus Christ.

The Synod further desires to record its thanks to the General Assembly of the Presbyterian Church in the United States of America for allowing Doctor Chapman and Mr. Alexander and their fellow-labourers to visit Wales.

It also expresses the hope that they may be permitted in the near future to visit many other centres in the United Kingdom.

On behalf of the Synod, I have the honour and privilege of forwarding you the above resolution, which I trust you will be good enough to convey to your Assembly.

Yours, in the Master's service,
G. PARRY WILLIAMS,
Secretary of Synod.

Following the meeting with the Welsh Synod Dr. Chapman and Mr. Alexander, in response to an invitation given them by the Presbyterian ministers, went to Belfast. They met the ministers at noon, on April sixth, in the Assembly Hall. Former Moderators were present together with the Chairman of the Evangelistic Committee and the proposed Moderator for the ensuing year. Dr. Chapman declared that never before had he attended a more impressive meeting for ministers. Both afternoon and evening the Assembly Hall, one of the most attractive auditoriums in Belfast, was filled to overflowing. The response was electric and fervent, with many conversions. An urgent invitation to return on some future day was given, with the assurance "that all Ireland would be open."

Dr. Roberts, Stated Clerk of the General Assembly, received a communication as follows:

To the Venerable the General Assembly of the Presbyterian Church, America:

Dear Brethren:

On behalf of a large meeting of the Presbyterian ministers labouring chiefly in Belfast and neighbourhood, we beg to approach your Venerable Assembly, with the assurance of our sincere fraternal regard and our warmest wishes for the Divine Blessing to rest increasingly upon the great work you have been doing for the evangelization of America.

In the providence of God, one of your ministers (Rev. Dr. J. Wilbur Chapman) has paid us a brief visit, on which occasion he delivered a very inspiring and suggestive address, bearing chiefly upon the attitude of the Presbyterian Churches of the world toward the evangelization of the masses. Our meeting was so struck with the earnestness and Christian statesmanship displayed in Doctor Chapman's message, that they felt that they should express to you their deep sense of his value, and of the blessing that you have been conferring upon the Presbyterian Churches in other parts of the world, by setting him free to devote his many gifts toward the propagating of these lofty ideals and to do, as he is well-fitted by his outstanding gifts of head and heart, the work of an evangelist.

We feel that we owe the General Assembly of the Presbyterian Church in America a deep debt of gratitude for setting this gifted member of their communion free, not only to do aggressive work beyond the bounds of American Presbyterianism, but to suggest to his brethren in the ministry better methods of carrying on the great evangelistic work which the Presbyterian Churches, through the Divine blessing, are calculated to carry on.

Again assuring you of our deep interest in the work which the great King and Head of our Church is enabling you to accomplish.

We are, on behalf of the above meeting,

Yours fraternally,

Signed J. McIlveen, D.D.,
Chairman and Ex-Moderator of General Assembly.
Samuel Lindsay, M.A.
Convenor of Assembly's Committee on the State of Religion and Evangelization.
A. J. Wilson,
Clerk of Presbytery of Belfast.
Henry Montgomery, M.A.
Secretary for Rev. Dr. Chapman.

General Assembly's Offices, Belfast, Ireland,
20th day of April, 1911

From Belfast Dr. Chapman returned to England, and on Saturday evening, April eighth, at Leeds, he preached in the Oxford Place Wesleyan Chapel. The following morning he occupied the pulpit of the Trinity Presbyterian Church, preaching on the "Golden Bells," suggested by Exodus 28:33. In the afternoon and evening of that Sunday great meetings were held in the Coliseum. The following morning at 9:30 he addressed the ministers of the city in the Y. M. C. A. Hall. At noon he was at the Belgrave Chapel. In the afternoon he was again in the Oxford Place Wesleyan Chapel and with an evening service in the same church brought the engagement to a close.

At a meeting of the ministers in Leeds the President of the Free Church Council testified that a new blessing had come into his life, and that on Sunday—the day before—he could not finish his sermon because of the emotion that had overpowered him. One minister said: "I have not since the day of my conversion been so greatly moved by the power of God. I do thank you with all my heart for coming."

At the conclusion of the meetings in Leeds, Dr. Chapman and Mrs. Chapman went to London for a few days' rest, after which they were once more the guests of the Alexanders in their beautiful home at Birmingham.

On Easter Sunday, which occurred that year on April sixteenth, Dr. Chapman spoke afternoon and evening at the Cadbury Institute, one of the fine monuments that perpetuate the memory of Richard Cadbury's generosity.

From the twentieth to the twenty-eighth of April a series of meetings was conducted by Dr. Chapman and Mr. Alexander in the Music Hall of Shrewsbury, the capital of Shropshire. The city is almost encircled by the Severn,

England's most picturesque river. It is one hundred and fifty miles from "The Bore" where, in its estuary, below Gloucester, the river's current runs fourteen miles an hour, carrying tides of thirty to forty feet rise. At Shrewsbury, after tumbling in many pellucid streams adown the great gorges of Plinlimmon, it flows calmly until Hafren contributes its torrent with the springs from the strands of Llanidloes, whence it drains six thousand square miles of garden land—a challenge by its beauty to poet and painter.

The party was entertained at one of the old-fashioned yet comfortable English hotels which, like many another, has been standing for generations a monument to the warm hospitality of its people. In contrast with this there was an apathy and lack of response, quickly and keenly perceived by Dr. Chapman, that threatened to restrict if not to thwart his purpose.

One day, to his surprise perhaps, he received word that a certain missionary was coming to Shrewsbury to intercede for blessing.

On the very day of the arrival of this missionary at least fifty people responded to the invitation to give themselves to Christ. Such remarkable and effective intervention was not uncommon. In this particular instance it may be interesting to know that the interceding missionary was none other than an American who had been the instrument of a gracious revival that had swept over India, and who then and has since been known as "Praying Hyde."

Dr. Chapman sent a message desiring to see him. He came to the hotel and after a few minutes' conversation offered to pray. Dr. Chapman, relating the incident, says:

He knelt beside me. He was still for several moments. I was tempted to open my eyes, and I saw his face lighted up with the light of heaven, his lips trembling, and his tears starting. Then he said something like this—"My Father, here is a minister who sorely needs Thy help, do bless him, I beseech Thee, may his life be precious in Thy sight. May he be girded anew with strength for service; may Jesus Christ become more real to him"—Then he was still again for a little while, and when the closing words of the prayer were said, we arose from our knees, and I had learned a never-to-be-forgotten lesson concerning intercession.

The following day Dr. and Mrs. Chapman sailed from Liverpool, arriving in New York on May fifth.

The next five months were another crowded period during which Dr. Chapman kept one hundred and fourteen specific engagements and travelled throughout the United States many thousands of miles.

During his absence in Europe the new home at Jamaica Estates had been under construction and was now nearly ready for occupancy. On their arrival in New York Dr. and Mrs. Chapman naturally turned their attention to this home for their removal to it.

Flying visits were made to Springfield and to Ocean Grove, and on the fifteenth of May Dr. and Mrs. Chapman were the guests of Dr. and Mrs. Brownson at Media, Pennsylvania.

The General Assembly convened that year in Atlantic City, and on the nineteenth of May Dr. Chapman was present to make an address on Evangelism, and to advocate the greater movement in which his heart was still centred.

At the conclusion of the Assembly they went to Providence, from thence to Springfield; after which they took a short motor trip through the Berkshires, and on the thirty-first of the month they were established in their beautiful new home. Multiple engagements precluded a prolonged

stay, and on June seventh they started west to fulfill an engagement on the Pacific Coast. En route they stopped at Warsaw, and at Chicago joined the leaders of the International Sunday School Association, at whose invitation they were to attend the Sunday School Convention at San Francisco. On June eleventh at Kansas City Dr. Chapman addressed the World's Conference of the Baracca and Philathea. At Albuquerque the city gave the delegation a luncheon.

On the eighteenth and nineteenth they were in Los Angeles where Dr. Chapman made four addresses. He also spoke twelve times at the Thirteenth International Sunday School Convention held in the Coliseum at San Francisco. Immediately following this convention they started east, arriving at home July first, and on the following day, which was Sunday, he preached in the Presbyterian Church at Jamaica. On the seventh and eighth of that month he conducted the sunrise services for the Christian Endeavour Convention at Atlantic City, and on the following three Sundays, preached in the Madison Avenue Baptist Church of New York City. The intervening days of the week he gave every night to Tent Evangel, New York. At the end of the month he was at the Bible Training School in Binghamton, following with a week at Chautauqua. From Chautauqua he went to Winona, and during the third week of August he was at the Stony Brook Assembly. This was followed by services at Mount Gretna, Montrose, Winona, and Laurel Park; which kept him busy until the third week of September when in Philadelphia he made an address before the employees of the Stetson Hat Company.

On the twenty-eighth of September Dr. and Mrs. Chapman sailed on the *Celtic* for Queenstown, arriving in the

early morning of October sixth. The following day they came to Belfast for the evangelistic meetings that were to continue until November tenth.

Ireland in her geological structure has a western and eastern range of hills with a great basin between. These hills may not be termed ranges but seem rather to be broken masses of rocks, possibly related to the great spurs that make up the highlands of Scotland. The inclosed vast tracts of morass, of which the Bog of Allen, in West Meath, Kildare, Carlow, King and Queens, absorbs nearly three millions of acres; and they enclose large portions of wet land in Longford, Rosscommon, and other counties. With the warm waters of the Gulf Stream sweeping around her Ireland is kept in a state of perennial verdure justifying her claim to be the "Emerald Isle."

Such environment has doubtless played its part in the temperament and characteristics of the people from whom Dr. Chapman received as cordial and enthusiastic support as from any people he had ever visited. With deep affection he remembered the sincere coöperation of Sir Robert and Lady Anderson and Mr. and Mrs. W. N. McLaughlin.

Mr. McLaughlin was Ulster born, educated in Belfast, and at the head of the engineering and contracting firm with branches in Dublin, London, and Edinburgh. Great church buildings, city banks, linen mills, factories, the great plant of the British Aluminum Company including the whole town of Kinlochleven, are among the monuments of his skill. With splendid enthusiasm he gave himself unreservedly to the support of Dr. Chapman, followed him from one place to another through Ireland, and afterward went with him to Australia.

Sir Robert Anderson, the venerable Ex-Mayor of Belfast,

was equally enthusiastic and earnest in his support, whether in the great meetings held in the Assembly Hall or in less conspicuous places of coöperation. His fine moral influence was brought to bear upon the great host of his employees who under his inspiration attended the services in large numbers. He also accompanied Dr. Chapman to Australia, as did Mr. A. Hope Robertson of Glasgow, an intimate friend of Mr. McLaughlin on whose invitation he had come to Belfast to attend the meetings.

During the Belfast campaign Dr. Chapman wrote the words of the inspiring hymn—"Hail, All Hail," to which Mr. Harkness set the appropriate music. The hymn was copyrighted by Mr. Alexander and has since become exceedingly popular. Other hymns were born under the inspiration of that great movement.

The Rev. J. Kennedy MacLean, editor of the *Life of Faith*, through that sound evangelical weekly, loyally supported Dr. Chapman and Mr. Alexander, and has written a brief but charming story of their lives.

Of the beginning of the work in Belfast Dr. Chapman said:

> I remember my first experience in Belfast, Ireland. I was practically unknown to the people and I was nervous and afraid. The night of our first meeting was rainy and disagreeable. The Secretary of the meeting came to our hotel for us, and we were riding in an old-fashioned cab to the place of the meeting, the rain beating against the glass windows of the cab, when my friend seated opposite us leaned forward, removed his hat, put his hand on my knee and broke into prayer, saying something like this: "Our Father, bless our dear friend in this first meeting in Belfast. He is a stranger to many of the people and do not let him be afraid. Make him feel at home to-night because we all love the Lord together."
>
> And when he finished his prayer there were tears in his eyes and answering tears in mine.

The campaign continued for a month. The main services were held in the Auditorium of the Presbyterian General Assembly of Ireland. This, with its two galleries around three quarters of the great ellipse, seated comfortably about three thousand. More than four thousand people attempted to pack themselves into it, many of them compelled to stand for hours, a human frieze around its walls, making its window benches look statuesque, while the platform steps were filled, and overflow meetings were held in neighbouring churches. Other important services were held in Grosvenor Hall; May Street Church; Donegall Square Church; The Assembly's College, where Dr. Chapman spoke on the work of the ministry; the Cripples' Home; the Belfast Prison; Belfast Union for the Poor, and the Salvation Army Hall.

The farewell and service for converts was held on Friday evening, November tenth.

On Saturday the eleventh, in the afternoon, the party were welcomed by the people of Bangor, a town not far from Belfast, at a meeting held in Dufferin Hall. The following Thursday was observed in Bangor as a day of prayer. Every place of business was closed. A solemn hush fell upon the people. They knew that God had sent His messenger to them. From that day the mission went forward with marked spiritual momentum until Thursday, the twenty-first, when the mission came to a close with five great services: the first, in the morning, at the Bangor Cripples' Home; a second and third, in the afternoon, one a general service, the other for ministers and church officers; concluding with two in the evening, the one a great mass meeting and farewell service in Dufferin Hall, where Dr. Chapman preached on the text he loved so well, Deuterono-

my 1:19—"And We Came to Kadesh"—so many people thronging the service that it became necessary to arrange for a second—an overflow in the Methodist Church—where he made his final appeal based upon Isaiah 55:6 and 7:

> Seek ye the Lord while he may be found; call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

Never before in Belfast or Bangor, even among a people so peculiarly susceptible as they, had there been a more profound emotional impression or more abiding results from any similar meetings ever conducted in those cities.

At the conclusion of the campaign in Bangor the party motored to Belfast where they were entertained for a day by the friends in that city, after which they left for Londonderry where, in the afternoon of November twenty-third, Dr. Chapman conferred with the ministers, and, on the evening of the same day, opened a series of meetings in the First Derry Church with a sermon based on Luke 22:44—"And being in an agony he prayed more earnestly."

He frequently began a series of meetings with this text under conviction, deepened by irrefutable evidence of experience, that without earnest prayer there could be no hopeful and permanent issue. The meetings in Londonderry closed on Monday evening, December fourth, with an extraordinary manifestation of divine power. One hundred young men dedicated themselves to the Christian ministry and a large number of young women offered themselves to some form of Christian service.

In Belfast he conducted eighty-six services, in Bangor

twenty-four, and in Londondery twenty-five—a total of one hundred and thirty-five.

A few days were spent in Dundalk, a town of fourteen thousand, with only a small minority Protestant. The meetings were held in the Town Hall and, considering the few people in religious sympathy, were most fruitful.

Leaving Ireland Dr. and Mrs. Chapman arrived in London on December eleventh and, on the thirteenth, sailed on the *Amerika* for New York, arriving—"after a very rough trip"—on the twenty-second.

The Christmas holidays, with cherished memories of another year of spiritual conquest, were spent in the quiet and delightful atmosphere of home.

CHAPTER XV

AUSTRALASIA

DURING the closing days of the first Australian campaign, the Melbourne Executive Committee was importuned to arrange for an extension of the mission or for a future return of Dr. Chapman and Mr. Alexander. The Chairman of the Committee, the Rev. Alexander Stewart, in his report, stated that "this desire was echoed and reëchoed in the resolutions passed in church courts and conferences at a later stage." Dr. Chapman assured the Committee that he would look with favour upon an invitation to return. "All the states the missioners had visited"—so the report continued—"welcomed the announcement of the promise, welcomed it with enthusiasm. Through leading representatives of their church life, western Australia, Tasmania, and New Zealand asked to be received within its scope. All Australasia had been aroused to new interest in the Gospel."

The "Australasian Council" was organized to control the general plan. The headquarters were to be in Melbourne. This Council had many sessions, adopted plans, and formulated a general itinerary. Climatic conditions and population had to be considered. Each state was anxious to get as long a period in as suitable a season of the year as possible. The Melbourne Young Men's Christian Association, in freely giving the services of its Secretary, Mr. W. Gordon Sprigg, to act as Secretary of the Executive Council,

made a valuable contribution to the second campaign as it had to the first. Few people had even a remote idea of the immense amount of work involved in such a movement. Mr. Sprigg, most efficient of organizing secretaries, realized it.

"I have been privileged to plan one or two campaigns"—so he is reported to have said—"but the forthcoming Chapman-Alexander Mission promises to be one of the biggest projects I have had the privilege of directing; for its Australasian character constitutes it the greatest spiritual enterprise this land has ever known, and I believe that it is the first great religious movement ever conducted under a federated board, representing the whole of the Commonwealth and the Dominion of New Zealand."

For the space of two years preparation was made, with the understanding that the work was to begin in March, 1912.

On January twenty-fifth Dr. and Mrs. Chapman, accompanied by Mr. Charles H. Denison, sailed for Naples, there on the *Otranto* joining Mr. and Mrs. Alexander on the outward voyage to Australia. Travelling with them were Sir Robert Anderson Bart, with Lady Anderson, Mr. and Mrs. W. H. McLaughlin, of Belfast, and Mr. A. Hope Robertson of Glasgow.

Passing out from the Red Sea by Bab el Mandeb the steamship turned east through the Gulf of Aden and close under Guardafui veering a few points to the south, stood up the great stretches of the Indian Ocean, laying straight her course for port of call at Colombo, in the Island of Ceylon.

Early in the morning appeared the peak of Pidurutalagala, eight thousand feet above the sea, and before noon the symmetrical contour of the island. With an area

three times that of the State of New Jersey, it rises from the waves a massive mound draped in tropical foliage.

Colombo, the chief commercial city of the island and the port of Kandy, the capital, has a population of about one hundred and twenty-five thousand, made up of many races, from the Veddahs, hardly higher in the creature scale than the wild beasts that frequent their remote jungles, to the few Portuguese, Dutch, and English, who sojourn in their centre of export. The predominant people are Singalese, whose regiments in the World War marched under the banner of England. Through many ages their traditions reach, to King Solomon whose ships at the ports of Ceylon may have made triennial calls to return laden with "gold and silver, ivory, apes, and peacocks."

The *Otranto* entered the harbour and a committee appeared with a programme prearranged for the day. Two meetings were held, one in the morning and the other in the afternoon, in the Y. M. C. A. Building.

Twice, in her course still eastward, Dr. Chapman preached on shipboard. On Sunday, the twenty-fifth of February, from the text Matthew 6:33—"Seek ye first the Kingdom of God"; and on Sunday, the third of March, from the Twenty-third Psalm.

Early in the morning of the fifth of March the steamer sighted the west coast of Australia, and before noon anchored at Freemantle, the port of Perth, and capital of the province. Here at noon at a luncheon they were welcomed by the local clergy and others—the conventional courtesy—and held a conference about the campaign to begin the ensuing November. Early the next morning the party started—across the Great Bight of Australia—on a six-day voyage to Melbourne.

The voyage up to the point of rounding the Leeuwin was fair and pleasant, but the "Bight" was thereafter in bad mood, and the party, forty-eight hours late—"storm-tossed and weary"—was obliged to debark at Adelaide in order to arrive on time at Melbourne.

Here a monster welcome meeting had been set for eight o'clock, and an hour before that time the concert hall of the Exhibition Building was filled. Just before the hour struck, the special came in, and motor-cars brought the party direct to the Exhibition Building.

During the eighteen hours spent in Melbourne a meeting for ministers was held; the party was entertained at luncheon by the Victorian Committee, and the balance of the time was spent in conference with the Australasian Council for "The King's Business"—officially so styled—of which Rev. Alexander Stewart was Chairman, Honourable James Balfour was Treasurer, and Mr. W. Gordon Sprigg, Executive Secretary. In conference with the "Missioners" the "Itinerary" was amended, and the "General Programme" drawn and promulgated.

On Wednesday, March thirteenth, they were aboard the *Warrimoo* en route via Hobart for Dunedin.

The Committee of the Tasmanian Mission met the boat at Hobart, escorted the party to Mount Wellington, and discussed future missions en route. The break in the journey was a pleasant one and—more important—gave further evidence of the fact that this mission was in extent to be really *Australasian.*

Good weather favoured the voyage to the Bluff. The party went by rail to Invercargill and there, with a crowded hall and a fine spirit, conducted a service.

New Zealand, a British colony southeast from Australia,

in its contour resembles Italy. They are about the same area, equi-distant from the equator, Italy north and New Zealand south, and both boot-shaped. The Dominion is cut by narrow straits into three islands, probably of one geologic formation, the result of some stupendous, submarine corrugation of crust. It is not formed—as in other two instances cited—with mountain coast ranges and a basin between, but rather with one single sturdy backbone from which the fertile coast-lands slope away in undulating mesas, valleys, and plains. Mount Cook has an altitude of thirteen thousand feet; and Tongario, six thousand five hundred feet, is one of several active volcanoes. The mountains are clad with valuable forests and rich soil, the sift of eroding lavas; and they are gushing with abundant waterpower as the short, numerous, unnavigable rivers plunge down the gorges. There are immense deposits of coal and gold, vast herds on the mesas, voluminous export of flax and much else of value.

Of the inhabitants a description is comparatively simple. Of the aborigines there are monuments, but neither records nor remnants remain; for in the closing years of the fourteenth century "a formidable band of adventurers came sailing some thousands of miles up the southern sea in open canoes impelled only by hand-operated paddles, and landed, conquered, and ate them, one and all."

Maori is the name that defined these erstwhile cannibals. They were a vigorous, forceful, not to say intellectual race, cruel, and knowing no law except that of the spear and war-club; yet they did hold land in severalty and passed deeds, among themselves, the signatures being a hieroglyph, which, for identification, was transcribed upon their physiognomy in tattoo.

As early as 1642 the continent was first seen by Tasman, a Dutch navigator, of whom is "Tasmania." He made no landing and the islands were not again visited by white men for a hundred and twenty-five years.

Then Captain Cook, of the royal navy, and one of England's greatest explorers, sailed around the group, mapped it, landed, and claimed it, and so glowingly reported it, that settlement quickly ensued.

The year 1814 was marked by the advent of Rev. Samuel Marsden who had spent twenty-one years as a missionary in Australia, and of whom it is written: "He had greater success among the cannibal Maoris than among the white convicts and cowboys of Australia." We are in the dark as to just what this "success" implied.

One chief, Hongi by name, was sent to England to assist in the translation of the Scriptures into the Maori tongue; and, with an invoice of firearms, powder, and lead, he returned "with the ambition of a Bonaparte, introducing a reign of terror, and a big export trade in the tattooed heads of his neighbouring tribes."

On the other hand, Tupai Cupa, another powerful chief, came with a written guarantee that Britain would maintain order. At the Empire's expense he brought with him "a shipload of Maori sheep, mules, and fowls." It is of record that this man "manifested great intelligence and was of a very loving, gentle nature."

Twenty-three years after the Marsden advent Rome entered upon the stage in the person of a priest, afterward bishop, named Pompallier. He was followed by George Augustus Selwyn who set up an Episcopate of the Anglican church at Auckland. Among the steadiest, sturdiest tradesmen of the new country were many Scotsmen, and of

these, and of their inherent virility, the Presbyterian Church sprang up in all the enterprising centres. Little or none of this colonial energy is yet a hundred years old.

An official estimate—hardly a count or census—reports:

In 1840	Maoris	60,000	Whites	2,000		
" 1870	"	46,000	"	256,000	Chinese	5,000
" 1900	"	43,101	"	772,791	"	2,857
" 1920	"	40,000	"	1,000,000	"	3,300

At Invercargill, arriving on the eighteenth of March, 1912, two meetings were held: one in the afternoon at the Y. M. C. A. for ministers and Christian workers; the other in the evening in the theatre, with a sermon on the text from Second Kings 6:6—"The iron did swim."

On the nineteenth the party entrained for Dunedin; but on the way held two services, while the train checked off its freight, baggage, and mail; the first at Gore, and then at Milton.

"Dunedin"—says Professor Parsons—"is one of the loveliest and liveliest of New Zealand cities. Its population numbers about seventy-five thousand. Its business section is on level ground near the harbour; its residences occupy the sloping ground to the west. The city is encircled by what is called the Town Belt, or reservation, a thousand feet wide with a winding, shaded parkway for Arts, Science, Law, Medicine, and Mining; a Training College for Teachers; a School of Design; and Art Gallery, Museum, Theatre, Atheneum, Mechanics' Institute, and Botanical Gardens."

At the first assemblage in Dunedin was given the usual heartfelt expression of welcome. Concerning the meetings

that followed, the Editor of the *Outlook*—the official organ of the Presbyterian Church in New Zealand—wrote:

> Space fails us to tell of the wondrous mid-day meetings for business men in Burns Hall; of the nightly gathering of between three and four thousand in Brydone Hall; of the momentous decisions made and the wholesale and absolute consecration.

"Never before"—said Dr. Fitchett—"in the history of New Zealand have such audiences been gathered, night by night, for purely religious purposes, as during the recent visit of Dr. Chapman and Mr. Alexander; and the impression made on the city is profound, and cannot fail to be enduring. The secular press joins with ministers of every Church in wondering testimony to the scale and power of the spiritual work done in Dunedin."

So fruitful were the results that the staff in conference with Dr. Chapman extended the time allotted to Dunedin from twelve to twenty-seven days, with acquiescence of the Executive of Christchurch, on condition that the "Missioners" should return to them in April, 1913—a whole year later.

On Monday morning at seven o'clock of the fifteenth of April, 1912, a farewell service was held in the First Church, Dunedin, after which the party entrained for the Bluff, the extreme southern port of call in the world. The steamer was held for them at Bluff—the docking place for Invercargill—and as the shadows of night fell they embarked for Melbourne.

The ship entered Port Philip early on the twenty-first of April, and on that afternoon Dr. Chapman addressed a large audience of men at Brunswick, a suburb of Melbourne, from James 1:15—"Sin, when it is finished, bringeth forth death." So began the Melbourne Campaign. It had been planned that Dr. Chapman and Mr. Alexander, with

Mr. Harkness and Mr. Naftzger, visit a different centre each evening; and wherever they went there were very many decisions for Christ.

The mid-day meetings for business men began at once, continued unbroken throughout the month, and every day saw the King's Theatre filled from stage to gallery. When at the end of a fortnight the suburban missions closed the mass meetings in the Melbourne Exhibition began, and in that great hall, in which ten thousand people may hear with ease, from one to five meetings were held every day. No mere pen-picture can describe adequately the vast audiences, the spiritual intensity, and the almost overwhelming results achieved.

Dr. Fitchett said that never before had Australia witnessed such gatherings for religious purposes—"a landscape of living figures, running far back till it is lost in shadow; on either side are the packed galleries; on the floor beneath, the wings run back deep under the galleries, all making up one vast pavement of human faces."

The results of the Melbourne mission were said to have "eclipsed all previous experience."

On Friday, May seventeenth, the party left for Adelaide. "The mission"—so reads the report—"did not open very cheerfully. Dr. Chapman was laid low for the first time in his life with a sore throat; Mr. Naftzger had to be left behind in Melbourne, having developed a severe cold; and the party had scarcely arrived when one of the lady members sprained her ankle. But if the campaign opened doubtfully, it ended triumphantly and gloriously."

"To tell the story of the great series of meetings"—so wrote Dr. Rollings—"would need a volume, not an article. At once be it said that on all sides it is admitted that, in

point of interest, the number and character of converts, the tone and spirit of the meetings and the power of the addresses, and the general spiritual quickening which has come to many ministers and churches, the results of this mission far exceed those of three years ago."

Leaving Adelaide on June sixth the party proceeded to Petersburg, holding two services, and then went on to Broken Hill, the world-famous mining field, and there conducted a ten days' mission.

At the conclusion of this campaign Port Pirie and Mount Gambier were visited for short missions, and Melbourne was reached on July fourth. The "Missioners" took part in a Y. M. C. A. anniversary service at which Dr. Chapman delivered a striking address that has since been published in pamphlet form.

Crossing the border into New South Wales, Goulburn (ten days) and Bathurst (a week) were visited before the Sydney mission opened on July nineteenth. After Sydney, came Newcastle, Maitland, and Armidale; three of the most important centres of industry in the state.

The Sydney mission opened on Friday, July nineteenth, under the handicap of "all shops open till ten o'clock."

Nevertheless, the Town Hall was crowded, and "the welcome was worthy of a king; representative and enthusiastic to the highest degree."

At the close of the first week in Sydney a report was published as follows:

Three times a day the Sydney Town Hall has been crowded. Rain has fallen every day, but it has had no effect on the attendances. Overflow meetings have been a constant necessity. Each evening the doors have had to be closed and hundreds turned away. When fine weather comes, the present difficulty of meeting the demand for space will be vastly increased. At the present time there is no hall in

Australia large enough to seat all those who wish to attend the meetings of the Chapman-Alexander Mission. This fact is the highest testimony to the appeal they make to people of all classes.

The General Committee at Newcastle sent the following letter expressive of the great value of the mission in relation to the Church and general life of the community:

DEAR DOCTOR CHAPMAN AND MR. ALEXANDER:

We have been requested by the General Committee of the Newcastle campaign to convey to you and to the members of your party the best thanks of the Committee for the splendid services rendered to our district during your recent visit. The memory of that one week's Mission will be a fragrant one in the minds of all the ministers and Christian workers in Newcastle. For the many who were born into the Kingdom as the outcome of your united efforts ,we thank you. For the opportunity we have to-day of feeding so many lambs of the flock, we thank you. For the deep, calm confidence that our people have of God, we thank you. For the burden that has been lightened, for the vision that has been given, we would thank you.

We feel, however, that no words of ours will adequately express all that is in the hearts of the people of Newcastle on this occasion. But you will permit us to say that as Christian workers we feel that we are better servants of the Master for the association which we have had with you and the members of your party. Indeed, one text will best describe what we feel, when we say that we are like the beloved John, who wrote: "Then went in also that other disciple which came first to the sepulchre, and he saw, and believed." To-day, we, as ministers and labourers in the work, have bravely entered into the empty tomb, to come forth to proclaim, "He lives!" For this and for your brotherly helpfulness, we would express our thanks. Wherever you and yours may be, whether it be near or whether it be far, our prayers will compass you about, that God may make you "a flaming fire." Sometime, perhaps, He may lead you to this city again; then, as in the past, we will be ready to fling wide open the doors of our hearts and say, like the one of old, "Come in, thou blessed of the Lord." With every good wish for yourselves and all the members of your party, we are,

Yours sincerely,

Signed WILLIAM SCOTT, President,
STANLEY MORRISON, Secretary,
Newcastle Mission Committee.

From the fifth to the nineteenth of September great meetings were held in Brisbane. The party arrived on Wednesday evening at the Central Station, and was greeted by the Rev. Drs. Merrington, G. E. Rowe, J. Mursell, and many others, including a number of ladies. Dr. Youngman and Dr. Merrington spoke a few words of welcome, and Dr. Chapman briefly responded. Mr. Alexander led those present in the singing of the "Glory Song," and the Salvation Army band supplied the accompaniment.

On Thursday afternoon, in St. Andrew's Church, Brisbane, the official welcome was given by the representatives of all the denominations.

At the final meeting in Brisbane Dr. Chapman said:

"In many respects, if not in all, I consider the present mission superior to that of three years ago. Perhaps it was not as generally great, but there were heights reached and depths touched which I am sure we did not experience in our last mission."

The Brisbane campaign was followed by one or more meetings in Gladstone, Townsville, Charters Towers, Mackay, and Toowoomba.

On the return to Melbourne six days were given to Albury, and on the thirtieth of October there was an enormous mass meeting in the Exhibition Hall at Melbourne. This was followed in Ballarat by a ten-day campaign during which the Coliseum was crowded to capacity.

On the thirteenth of November the party sailed on the *Otway* for Perth. Six days were spent in Freemantle with meetings in the Town Hall and the Olympia Rink. This campaign was followed by another of three weeks in Perth where meetings were held in Queens Hall and Star Rink,

Dr. Chapman preaching about three times daily until the sixteenth of December, 1912.

On the seventeenth they sailed on the *Mooltan* for Melbourne, reaching there on the twenty-third. The following day they embarked on the *Rotomahana*—an abominable substitute for a decent boat—for Tasmania, where Dr. and Mrs. Chapman were to have the first and only vacation they had enjoyed in eighteen months. They continued in Tasmania for a month. During that time occasional services were held in Launceston, Deloraine, Devenport, and at Mole Creek. In the latter place the little Methodist Church was inadequate to accommodate the crowds and the meetings were held in the open air. The one meeting that was held in most tender remembrance by Dr. Chapman was a watch-night service opening up the year 1913. It was a meeting marked by great spiritual power and often referred to thereafter by Dr. Chapman as one of the most impressive services that he had ever attended.

At Mole Creek, with such occasional interruption of services, they spent their vacation. Dr. Chapman's oldest son, J. Wilbur, Jr., and his bride, having been married in America, were on their wedding journey around the world. To the delight of Dr. and Mrs. Chapman they were at Mole Creek during this period of rest.

Mr. and Mrs. Norton were able to spend part of the time with them.

Mr. and Mrs. Alexander were compelled to remain at Melbourne where Mrs. Alexander had undergone another serious operation, from which, however, she recovered with surprising rapidity.

The month at Mole Creek was in some respects one of the happiest of Dr. Chapman's life. With Mrs. Chapman he

was entertained at "a little old farmhouse" where they had "a glorious time," to which—it may be suggested—"extraordinarily good cherry pies" and "unequalled biscuits" made their contribution.

In the midst of these rural scenes the joys of Wilbur's boyhood days in the Whitewater Valley flooded his memory. Relieved of the exacting burdens of his exhausting campaign he was free to live and act as in dear old bygone days. Mrs. Scott, their hostess, questioned his ability "to milk a cow." Little did she know of those earlier boyhood days in Richmond. She challenged him to a contest, and—to her surprise—"he won easily."

Separated from all public functions Dr. and Mrs. Chapman with joyous enthusiasm spent together those happy days. There was "the two-wheeled cart" and "the old farm horse" always at their disposal.

The surrounding country, exquisitely beautiful; the glens of fern, more lovely perhaps than in any other part of the world, the balmy summer (January) days; the brooks rippling through the meadows; the long, silent evenings; the glorious firmament, spanned by the radiant beauty of the Southern Cross: all conspiring to deepen the tranquillity of those days ever to be cherished in memory; days in which there came the return of strength to meet the pressure of work impending.

Too soon, by far, that happy period came to a close, and on the evening of the twenty-fifth of January—the anniversary of their departure from New York—they regretfully embarked on the *Loongana* for the night journey to Melbourne.

Services were held for a week at Geelong. Eleven meetings, from the ninth to twelfth of February, were given to Melbourne.

At noon on Wednesday, the twelfth, the last message to the people of Australia was given by Dr. Chapman who took for his text Ephesians 6:10: "Finally, my brethren, be strong in the Lord, and in the power of his might."

They were to hear his voice no more until the day of greeting on the Resurrection morning.

At the conclusion of this solemn appeal the entire audience followed to the steamship dock where Mr. Alexander led them in the farewell song: "God will take care of you."

The steamer weighed anchor and the party was off for New Zealand.

On the eighteenth they arrived at Dunedin, and, before beginning at Christchurch, four meetings were held in Dunedin, two in Queenstown, and a five-day campaign at Timaru.

In Christchurch fine meetings were held afternoons in the Y. M. C. A. Building and in His Majesty's Theatre, with mass meetings in the evening in a mammoth tent that had been especially erected for the purpose.

Dr. Chapman, in reviewing the New Zealand work, commended the splendid preparation that had been made by the people of Christchurch and expressed great satisfaction at the deep spiritual impression pervading those meetings from the beginning to the end. He and his associates left Christchurch with feelings of sorrow something like that of St. Paul when he parted with the elders of Ephesus. The people had been kind and responsive and the spiritual harvest more abundant than they had expected.

The campaign at Christchurch was followed by another of nearly three weeks at Wellington, the capital of the dominion, and the seat of Parliament. The opening meeting was held on March twenty-sixth. Honourable W. F. Massey,

the Prime Minister, presided and in behalf of the people welcomed the mission party.

They had gone to Wellington with some misgiving because of the little preparation that had been made and because of the discouraging outlook due to the lack of coöperation on the part of the Wellington ministers. But the results reversed their anticipations. The meetings began with manifestations of power, continued with ever-increasing blessing, and ended in final triumph. Some of the most remarkable conversions of the entire campaign were those that occurred in Wellington.

In Auckland, the northern metropolis, beginning on the eighteenth of April and extending to the ninth day of May, the work in New Zealand was brought to a close.

Dr. Chapman and Mr. Alexander considered the Auckland campaign, the last held in New Zealand, the most fruitful of all. The atmosphere of the city was pervaded by the Spirit of God. Meetings of great power were held in homes, in factories, and on the streets. The people in general declared that never before had the city been so spiritually awakened. The unusual blessing was due largely to the early and earnest preparation. The spirit of prayer prevailed before the arrival of the party and continued throughout the series of meetings. Ten thousand cards had been circulated from the churches pledging the subscribers to daily prayer for the Chapman-Alexander party, the ministers of the city, the members of churches, and the unsaved of the city. Doubtless this spiritual preparation lay at the foundation of the extraordinary results achieved in the Auckland mission. On the first Sunday meeting three hundred public confessions of Christ were made. On the third Sunday of the mission there were more than three

hundred decisions. During the entire time nearly two thousand decision cards had been signed. Between three and four hundred young people publicly dedicated their lives to whatever service God might call them.

The Australasian Executive, concerning the work in Australia alone, published a book reciting resolutions adopted, personal appreciations, and "some facts."

According to this statement—besides the work in New Zealand and Tasmania—Dr. Chapman, during the eleven months spent in Australia, conducted six hundred and fifty evangelistic services, and, in addition to these, held innumerable conferences. During that time "nine hundred men in different parts of the Commonwealth had pledged themselves to do personal work, eighteen hundred young women had offered themselves publicly for mission work at home or abroad, one thousand young men and boys had publicly declared themselves ready to respond to a call to the ministry if it should come to them, twelve thousand members had joined the Pocket Testament League." In Adelaide two generous Christian men, as a result of the mission in that city, offered to establish a Chapman-Alexander Bible Institute, one of them promising to contribute £5,000 and the other £4,000 toward the fund required. From all parts of the Commonwealth "there had come tidings of blessings received, churches quickened, ministers inspired, and great numbers of people won to Christ."

The Bible Institute of Adelaide was proposed and founded in order to provide spiritual training for the large number of young people who had definitely given themselves to some form of Christian service.

Mr. and Mrs. R. H. White offered as the headquarters of

the Institute their beautiful home known as "Wekewauban." Dr. Chapman and Mr. Alexander in a letter written from Melbourne stated:

> The Bible Institute now being established in Adelaide has our sincere confidence. We believe there is a place for such an Institution in the Commonwealth and we are of the opinion that no better location could be found than that which has now been chosen. We were not instrumental in any way in establishing this institution, except as it is said to be an outgrowth of our mission in Adelaide, nor did we suggest the name to be given to it.

Mr. and Mrs. J. M. McBride of Kooringa, having heard of a gift of a site for the Institution, made a pledge of fifteen thousand dollars toward a permanent building, but upon hearing of the transfer of the White property to the Institute they executed their check for twenty thousand dollars to be used for such equipment as might be needed. Subsequently Mr. and Mrs. White gave an additional piece of land that might serve the Institute as a campus.

When the question arose as to the selection of a principal Dr. Chapman's opinion was requested. He recommended one of his closest personal friends, who had been associated with him in evangelistic work, and in whom he had unlimited confidence, the Rev. John H. Elliott, D.D., of America. On this recommendation of Dr. Chapman, Dr. Elliott was unanimously selected to act as the principal of the Institute.

On Saturday, June thirteenth, 1914, Dr. and Mrs. Elliott arrived in Adelaide and were given official welcome on the lawn of the Institute before a large company by Sir Charles Goode, the President of the Institute.

Dr. Elliott arranged the course of study, received the first students, and the Institute was opened the following

month. After two years of faithful and efficient service, on account of war conditions, he thought it best to return to America, but the foundations of the Institute had been permanently fixed. His loss to the Institute was very keenly felt as is evident from a letter dated November twenty-second, 1916, written by the present General Secretary and Superintendent, Mr. James Delehanty, who said:

> We are now nearing the end of our first year since we lost the most valuable and highly appreciated services of Doctor Elliott, and I feel that notwithstanding that great loss we have received much blessing because this Institute is of God, and so long as we seek to be obedient to His will we shall be sustained in the work. The students have made progress. They highly appreciate their instructors and in the midst of somewhat trying circumstances we are making some advance. In the evening classes we have had 106 enrollments during the year and at the present hold 64.

During the first five years of its existence—four and one half of which covered the period of the war—two hundred and fifty-three students have been trained in the Institute; seven diplomas having been granted, the students taking the full course; several are now in the employ of the churches; others are at work in the mission fields of Papua and India.

At the present time the management of the Institute is making an effort to secure a sufficient endowment which as a memorial is to be known as—"the Doctor J. Wilbur Chapman Endowment Fund."

Dr. W. H. Fitchett, the distinguished author and preacher, summing up the result of the campaign, said:

> No such gatherings have yet been seen in Australia. They could not have been drawn by any other theme than religion. We might have had great orators discoursing on science, on politics, on literature, but they would neither have gathered such multitudes nor held them

when they were gathered. But the vast audiences drawn by the mission never failed, and they never tired. No building was large enough to hold them. At the climax of the Melbourne mission the secular journals reported that the audience rose to 15,000. Newspaper reporters are not apt to exaggerate where a religious meeting is concerned, but allowing for unconscious newspaper exaggeration, the figures quoted show what multitudes the missioners gathered to their services.

What was it that held such vast audiences spellbound as if eternity itself were closing round them? It was the telling of a simple story, a story that first fell from the lips of God in the Garden of Eden, a story that was taken up and told by prophet, by priest, and by king, a story that became the prophetic burden of the ages, a story that was ever upon the lips of Him without whom there had been no story, a story that captured the imagination and the heart of Saul of Tarsus and sent him forth that he might, at whatever cost to himself, tell it to those who had never heard it. It was the simple story of Jesus. That was the story that Dr. Chapman ever told; that was the story upon which every member of the Chapman-Alexander party dwelt. Never in all those meetings did Dr. Chapman or any member of the party make a single apology for the Word of God. They believed in it, in its inspiration from Genesis to Revelation, and preached it as men preach who believe themselves to be the ambassadors of Christ and messengers of the Most High God to a world of sinners.

"The Chapman-Alexander Mission," Dr. Fitchett concludes, "is a link in a chain of spiritual force that runs right back to the day of Pentecost. All the great traditions of spiritual history are on its side. What great names are in the evangelical succession! Moody, McCheyne, Finney, Jonathan Edwards, Wesley, Whitfield! And the Chapman-

Alexander Mission springs from the same root and yields the same fruit."

On the tenth of May, 1913, Dr. and Mrs. Chapman, Mr. and Mrs. Alexander, Mr. and Mrs. Norton, Mr. Charles Denison, and Mr. Norman Thomas sailed for Vancouver on the *Niagara*. This fine new steamer, curiously enough, was commanded by Captain Gibbs who was the master of the *Makura* on which steamer Dr. Chapman had sailed from Vancouver for the first Australian campaign. Mr. and Mrs. Harkness remained for a week of leisure in New Zealand, afterward returning to Australia and then to England. The balance of the party, Rev. G. T. B. Davis and his mother, Mr. R. B. Rock, Dr. Chapman's secretary, Mr. W. W. Rock, Mr. Alexander's secretary, left for Sydney on the Friday following, the sixteenth.

On the return trip to Vancouver Dr. and Mrs. Chapman spent an interesting day at Fiji, another at Honolulu, and arrived in Vancouver at the end of May. They proceeded to their home in Jamaica where Dr. Chapman remained during the summer, filling the pulpit of the Madison Avenue Baptist Church for ten Sundays, and completing his arrangements for the coming fall and winter.

CHAPTER XVI

SCOTLAND

SCOTLAND, from whatever angle viewed, captures the imagination, stimulates the mind, and wins the heart.

The Highlands, wind-swept and barren, in the majesty of their loneliness, are without a peer, and, though highly picturesque, as cheerless as the face of the elder who in solemn stateliness gives dignity to the meeting of the kirk session.

The land south of a line stretching from Glasgow to Edinburgh has been fixed in popular affection by the genius of Burns and Scott.

Burns *mali exempli* has nevertheless made classic the tongue of the Scotsmen and rooted himself in the affections of the English-speaking world.

Scott has bewitchingly delineated the manners and customs of the people, contrasted their virtues and vices, and made to glow with romance the regions described by his pen.

It is worth the journey across the sea to sit beside the "Twa Brigs" of Ayr or to walk in silent contemplation over the road taken by the cortège that followed the body of Sir Walter from Abbotsford to his final resting place in Dryburgh Abbey.

But the heart of the churchman is drawn to Scotland neither by the beauty of its scenery nor by the romance of its history, but because of those great spiritual movements that have moulded the thought, shaped the institutions,

inspired the ideals, and fixed the religious convictions of her people.

It was John Knox that ruled the realm of Scotland and proclaimed a spiritual liberty that has been consecrated and perpetuated by rivers of blood.

Knox, more than any other of the Reformers, captivated and fascinated the thought of Dr. Chapman; and for Scotland he cherished a deep and singular affection.

While in Australasia he received invitations to conduct a campaign in Glasgow and Edinburgh.

The blessings that had accredited his work in Ireland and Wales, as well as the phenomenal religious awakening that was sweeping over Australia, had won the confidence of the Scottish churchmen and turned their thought to him as the one through whom might be ministered the spiritual refreshing for which they longed.

The invitation to Glasgow, forwarded to New Zealand, was as follows:

64 Bothwell Street,
Glasgow, 1st April, 1912.

REV. J. WILBUR CHAPMAN, D.D., AND MR. CHARLES M. ALEXANDER.
Dear Sirs:

Our Association has been in touch with Rev. Henry Montgomery of Belfast regarding a possible visit of yourself and your party to the City of Glasgow for an Evangelistic Campaign.

Consideration of this proposal has come before several meetings of the Board of this Association and it seemed to the members that the wise thing to do was to secure the sympathy and coöperation of the various churches in the city before we took any definite step. Accordingly deputations from our Board visited the Church of Scotland Presbytery of Glasgow and the United Free Church Presbytery of Glasgow, and on one of these occasions had the advantage of Mr. Montgomery's help and counsel. Further, we called a General Meeting which was a company representing very fully the different Churches and Christian Organizations in the City.

I enclose for your perusal a report of the deputation to the Church of Scotland Presbytery, an extract from the minutes of the United Free Church Presbytery, and a copy of a resolution passed at the General Meeting to which I have referred. From these you will see that the desire to extend an invitation to you from our Association is warmly supported by the best elements in the City.

Further, I enclose for your information the names of the gentlemen appointed to a General Committee intended to coöperate with our Association in the details of the Campaign.

At a meeting of our Board held to-day all these papers were laid upon the table, and it was unanimously resolved to extend to you and to your party a hearty invitation to conduct a series of Gospel meetings in October and November, 1913. Further, it was our desire that if possible you should leave December free so that if in the providence of God there should be a wide-spread work of grace, you could be in the position to further extend your usefulness and the kingdom of God in our midst.

Our Association undertakes full responsibility for the movement and we shall be assisted in the detail and in the working of it by the General Committee to which I have referred.

We can assure you of a most hearty welcome when you come to our city and we further undertake that the movement will be inaugurated with very earnest prayer before the actual Campaign commences.

I am,

Yours faithfully,
(signed) JOHN W. ARTHUR,
Hon. Secretary.

About three months later, while in New South Wales, Dr. Chapman received another communication as follows:

52 Queen Street,
Edinburgh, 15th July, 1912.

TO THE REV. DOCTOR CHAPMAN AND MR. C. M. ALEXANDER,
Beloved and Honoured Brethren:

Stirred by the knowledge that you have been invited to undertake a series of Evangelistic Meetings in Glasgow in the end of 1913, and encouraged by the interesting account of the remarkable blessing that attended your labours in Belfast which was given here at a meeting of Ministers and others by the Rev. Henry Montgomery, D.D., we were

led to form a committee to take steps toward the inviting of you and your companions to come on a similar errand to Edinburgh after the close of your work in Glasgow.

The Committee, composed of ministers, elders, and other office-bearers and members of the various evangelical churches, missions, and evangelistic agencies in our city, appointed deputations to wait on the Presbyteries respectively of the Church of Scotland and of the United Free Church to enlist their sympathy and coöperation in the movement. In both instances the delegates, headed by the Rev. Principal Whyte, D.D., LL.D., and Rev. Dr. George Wilson, were very warmly welcomed, and each of the Presbyteries nominated a group of their members to represent them in the activities of the Committee.

The Committee thus constituted by a fair representation of the general evangelistic interest of Edinburgh, and re-inforced by the association with our two leading Presbyteries, has met to-day.

After prayer and consultation we have concluded unanimously and very heartily to invite you in the name of our Lord and Saviour to come to us early in 1914 with the gospel with which you have been allowed of God to be put in trust, and in the proclamation of which He has been pleased so greatly to bless you and your fellow-workers.

We pray that His rich blessing may continue with you in all your spheres of service, and that He may bring you to us in His good time in the fullness of the blessing of the gospel of Christ.

If you are minded to come we will be pleased to receive from you any suggestions it may occur to you to make to us in the way of preliminary preparations.

We are, in the service of Christ,

Yours faithfully,
(signed) A. R. SIMPSON, Chairman,
J. M. FERGUSON, Hon. Sec'y.

Copies of these letters are inserted that we may have before us the genesis of a movement that, in depth of spiritual impression, surpassed all expectation.

The summer that followed the Australasian campaign was given by Dr. Chapman to preparation for the Scottish mission that was scheduled to begin in Glasgow October fifth, 1913.

On the twenty-third of September, with Mrs. Chapman,

he sailed on the *Lusitania* for Liverpool, arriving there on the twenty-ninth. They went to London and, on Saturday October fourth, they were at Glasgow for the mission that was to open the following day.

The campaign continued for eleven weeks and closed on Sunday, December twenty-first. Though five weeks were given to different sections of the city, the main meetings were held in St. Andrew's Hall.

Convinced by the Committee that the work in Glasgow must not cease, Dr. Chapman promised to return in March for another mission after the close of the campaign in Edinburgh.

The Christmas holidays were spent in London and Paris and, January eighteenth, the work began in Edinburgh and continued through March fourth.

This Edinburgh mission was followed by a second campaign of three weeks in Glasgow; and then, after a conference tour of three weeks through the highlands, on April eleventh, Dr. and Mrs. Chapman took passage on the *Lusitania* for New York.

Some conception of the extent and influence of the Scottish mission may be derived from the testimony of those who were personally and intimately related to it. The Scottish people are cautious, and slow of emotional impulse; but to the religious appeal, when it rings true, they are cordial and responsive. Within their rigid and angular exteriors beat warm hearts. You may be long in winning their confidence but you will be longer in losing it. Dr. Chapman won them from the start. He won them to himself because he had won them first for Christ.

In the report of the meeting for converts only, held on Friday night preceding the close of the first Glasgow cam-

paign, it was stated that, in addition to St. Andrew's Hall, three neighbouring churches were required to accommodate the crowds. These churches were first visited by Dr. Chapman who then came to St. Andrew's Hall:

It was arranged that the audiences from the churches should pass through the hall and receive souvenirs of helpful printed matter. For an hour the vast concourse streamed through the building. It was a revelation of the marvellous work of grace that has penetrated to the very heart of the people of the city. During this lengthy procession hymn after hymn was sung. It was a night of triumph when ten thousand or more trophies of grace acknowledged their newfound Saviour.

After the great throngs from the outside churches had filed through the building the men alone of the St. Andrew's Hall audience were invited to come forward.

Another great army arose and passed down the side aisle. It was thrilling to witness such a procession.

When the men and youths had resumed their seats, the hour was so late that Doctor Chapman intimated that the souvenirs would be passed to the few thousand women and girls still remaining where they sat. Mr. Alexander kept the audience singing hymns of praise and thanksgiving. Members of the Committee assisted in the distribution of printed matter; personal workers greeted those whom they had recently led to Christ. Everybody was amazed at the experience of the evening. Ministers were present in large numbers, and had a demonstration of the power of the Spirit of God such as they had not seen for many a day.

At the closing service on Sunday night "the building was packed to suffocation by six o'clock and thousands were unable to gain admission."

A fair estimate of the whole Scottish campaign may be derived from the testimonies of men not given to overstatement.

At the conclusion of the Edinburgh mission the *British Weekly*, in a special edition, stated:

The mission which has been conducted in Edinburgh during the last six weeks by Dr. J. Wilbur Chapman and Mr. Charles M. Alexander seems to have gone deeper and spread wider than any similar movement for a generation at least. We have accordingly asked Principal Whyte and Dr. George Wilson, representing respectively the Church of Scotland and the United Free Church, and Sir Alexander R. Simpson, who is joint Convener with the Master of Polworth of the Committee which organized the mission, to give briefly their impressions of the mission.

Principal Whyte replied as follows:

No church or country has received such fulfillment of the promise of times of refreshing as old Scotland has done, and this present great and genuine movement of God's spirit among us will take rank with the greatest movements in the past, and Doctor Chapman's name will always be lined in our memories and in our children's memories with the great names of Rutherford, Livingstone, Chalmers, and M'Cheyne, and I shall expect to look forward, if I am spared, to seeing scores of students coming to our colleges and tracing their conversion and dedication to this great movement.

Dr. George Wilson sent this answer:

I have been through all the spiritual movements in Edinburgh and in Scotland for the last fifty years, and I have seen nothing so deep in its influence and fruitful in its results as the mission of Doctor Chapman and Mr. Alexander. The crowds have grown steadily, and the interest now when the mission is closing is at full tide. I have no doubt but that it will spread even after the honoured brethren have left us, for the teaching of Doctor Chapman has gone in deeply, and he has covered the whole plan of God for a Christian life. The mission gives us all the greatest promise of a deep and lasting work of the spirit of God to those who have come under the influence of the mission. I have never heard an evangelist so lucid in his statements, so absolutely free from abstract theological terms, so true to Scripture, and so intensely practical. In every address he spoke as if something immediately was to take place in the lives of his hearers. The absolute hush and stillness of the unparalleled crowd he addressed in the

Olympia was the clearest manifestation of the presence and working of the Holy Spirit. As an old man I rejoice to have been spared to see what I believe to be the most wonderful spiritual movement since the days of Whitfield and Wesley.

Sir Alexander Simpson wrote:

The Olympia has been a revelation of Edinburgh to itself of its needs and of its longing for spiritual blessing. Up to this time it has never had evangelistic meetings in so large a place capable of seating six thousand people. The Corn Exchange, in the Grass market, has never seen such a gathering as it did last Thursday night when Doctor Chapman had the opportunity of facing a company of about four thousand of the poorest of our inhabitants. But in the Olympia yesterday, with its three tides of service, there could not have been less than eighteen thousand people during the course of the afternoon and evening brought within the sound of the Gospel. It should be noted besides that in the morning at nine-thirty Doctor Chapman addressed a large gathering of members of the Sabbath Morning Fellowship in the Free Assembly Hall, and preached in the forenoon in Doctor Forrest's large church in Morningside, to which some were unable to gain admission, and in the afternoon preached the University sermon in St. Giles' Cathedral.

The impression made by this mission is wide and deep, and promises to leave results of a lasting character.

The entire mission was so extraordinarily fruitful that immediate steps were taken to secure the return of the "Missioners." This is evident from a letter, a copy of which lies before me and reads as follows:

The United Free Church of Scotland,
Offices, 112 George Street,
Edinburgh, April 10th, 1914.

Rev. W. H. Roberts, D.D.,
Witherspoon Building,
Philadelphia, Penna., U. S. A.

Dear Dr. Roberts:

You have no doubt learned much as to the striking success that attended the visit of Doctor Chapman and Mr. Alexander to Scotland. Their missions in Glasgow and Edinburgh were from every point of

view most remarkable. Never in the history of the country had we such large attendances at evangelistic services, nor have we ever had such numbers professing conversion: and as the result of these missions in our two leading cities, interest has been awakened in Doctor Chapman and his work throughout the length and breadth of Scotland.

My official position as Secretary of the Central Fund for the support of the ministry of our Church, and also my work as Superintendent of Missions in the Highlands and Islands, brings me into touch with our ministers and people all over the land, so that I can speak at first hand as to how wide a door and effectual has now been opened for Doctor Chapman and Mr. Alexander in every part of Scotland. They have won in a remarkable degree the affection, good-will, and confidence of ministers and Christian workers in all the churches.

As a young minister it was my privilege to be associated a good deal with Messrs. Moody and Sankey, and indeed I arranged a special tour they took in the provinces. It was this fact, I think, that led the Executive Committee in Glasgow having charge of Doctor Chapman's missions to ask me to arrange for conferences in centres to be held during the last three weeks. Immediately we were inundated with requests for visits to provincial towns from the Solway to the Pentland Firth, and ultimately arranged for conferences in centres like Inverness, Aberdeen, Perth, Dundee, Falkirk, Paisley, Kilmarnock, Ayr, and Dumfries. The reports from all these districts as to the impression made in connection with the ministerial conferences and evangelistic meetings held are extremely gratifying. I was present at Inverness for three days, and must say that the impression at the conferences with ministers surpassed anything that I have experienced in my ministry of over forty years.

My brethren who have responsibility about the work of our Church feel with me that it would be a great calamity in connection with the spiritual interests of Scotland unless our honoured friends were able to give us a return visit at the earliest possible date. We have already work planned out that would keep them occupied for eighteen months or more.

While I write officially as connected with the United Free Church, I may say that ministers and office bearers of the Church of Scotland and of the smaller bodies in the country are just as anxious about a return visit from Doctor Chapman and Mr. Alexander as any of the ministers or office-bearers of the United Free Church can be. In Inverness we had the Church of Scotland ministers and missionaries uniting cordially with ministers and missionaries of the United Free

Church at these conferences, for the first time since the Disruption of 1843.

I enclose a copy of a letter which Principal Iverach, Moderator of the United Free Church—who I understand knows you personally—wrote to me with his impressions of the Inverness conferences. If desired, I can forward also copies of communications that I expect to receive from leading brethren of both the Church of Scotland and our own Church, in the centres where these special short missions were held.

On my own account, as well as on behalf of hundreds of my brethren in the ministry, and thousands of our people, I cordially thank, through you, your Assembly for the privilege we have already had in connection with Doctor Chapman's visit: while I earnestly pray that your Assembly may cordially agree to what I can truly say is the urgent and unanimous request of ministers, office-bearers, and Christian workers in the Scottish Churches for a return visit of Doctor Chapman and Mr. Alexander, toward whom we cherish great affection, and through whose ministry our hearts have been cheered and our hands greatly strengthened.

With much respect, I remain,

Yours very sincerely,
(signed) ALEXANDER LEE.

The letter from Principal Iverach, to which Mr. Lee makes reference, gives a glowing account of the conference at Inverness, and we are sure that without violation of confidence a transcript may be given:

12 Ferryhill Place,
Aberdeen, April, 1914.

DEAR MR. LEE:

I feel that I must write you to tell something of the impression which the meetings at Inverness made on me. Owing to the pressure of work I had not had the privilege of being present at any of the meetings held by Doctor Chapman and Mr. Alexander in Glasgow and in Edinburgh. I had read about these meetings, as they were reported, and I was thankful to read of them, and as I read, I was persuaded that a great work of grace was going on under the instrumentality of these honoured servants of Christ. But to read of the meetings was one thing, to be present at some of them quite another. I had the glad experience

of being present at the meetings at Inverness, and of sharing the experience which so many have experienced in Edinburgh and in Glasgow. I am very thankful for the opportunity of being present.

First, I do not believe that I was ever present at any meetings of the kind in all the past. No such audience had ever gathered at Inverness. I never saw the ministers and office-bearers of the Church of Scotland and of the United Free Church gathered together in one audience, to worship, to seek the divine blessing on their common mother country, to pray together for the outpouring of the spirit of God on their native land, and to wait together for the answer to their united prayer. I was struck with the feeling of brotherhood in all the meetings. Differences seemed to have disappeared, there was the feeling of a common need, the aspiration of a common hope, and the earnest desire that God should revive themselves first, and use them, one and all, for the revival of the Highlands. The tone and spirit of the meetings were something to rejoice in, and to give thanks for. I was touched beyond expression, and as the days passed, I was filled with hope and expectation, and I believe that these meetings will have fruit and effect in the Highlands for many days to come.

Then as to the men who were in the forefront in these meetings. They need no commendation of mine. They have been used by God in many lands, and their praise is in all the churches. I need say nothing about the gifts of Mr. Alexander, but I do say that I was impressed with the restraint which he placed on himself. He never used his great musical gifts for personal display. One felt that these gifts were felt by him not to be his own. They were given to him for the service of the master. So he used them in service, and for the encouragement of others to use like gifts entrusted to them. His command over the people was great, and the enthusiasm he caused was striking. But the main thing was the fact that all his work in his part of the meeting was service, service to Christ.

I fear that any words I may use regarding Doctor Chapman may seem extravagant. In the personal intercourse I had with him I was impressed with his modesty, with his unconsciousness of himself, with his immersion in his work, and his eager desire to work for the good of men. He was ready to listen, and he was also ready to give the benefit of his unique experience to those to whom he spoke. The conversation I had with him—all too brief—was stimulating and full of interest and edification. As to his management of the meetings, it

was wonderful. At the meeting of ministers with which the series of meetings began, Doctor Chapman set himself to create an atmosphere, to establish a fellowship with his audience. He and his audience were strangers to one another, and they must be brought into a community of feeling and interest. With great tact and with experienced skill Doctor Chapman made himself and the brethren at home with each other. He dominated the situation, the feeling of community widened, and soon they were with one accord in one place. The spiritual temperature was rising, the singing took on a new earnestness, the listening became more intense, and ere the meeting ended, those present were attuned to a higher level of expectation. Quietly Doctor Chapman went on, and quietly and more earnestly the audience yielded themselves to him, until at the close of the meeting the interest was alive and expectation waited for the meetings which were to come.

I need not speak of the other meetings. The people thronged to meet him, and the interest deepened as the days went on. What struck me in particular as altogether admirable was the intense desire of Doctor Chapman and Mr. Alexander not to put themselves into an attitude of opposition to the ministry of the word, as this is exercised in the churches. Not one note could be heard of any such attitude. Rather the desire was apparent that the ministry of the word within the churches should be in very truth a ministry of reconciliation, and that each minister should be quickened in order to make the work done by Doctor Chapman and Mr. Alexander features of their ordinary ministry. I felt that this must really come to pass if the work of Christ is to be done. Why should it not be? It needs only the quickening of the ministers of the Church in order that it should be. And one thing that commends the work of these honoured servants of Christ to me is their constant endeavour to make ministers of Christ stir up the gifts which are already within them and to make full proof of their ministry.

I almost feel like making an apology to you for writing, and for writing at such length, but I felt bound to tell you something of what I have felt in connection with these meetings.

I am,

Yours very truly,

(signed) JAMES IVERACH.

On May twenty-sixth, 1914, the Scottish Committee met in Edinburgh the Joint Executives for Edinburgh and

Glasgow districts. The following extract from the Minutes of that meeting may be of interest:

Mr. Ridland reported that, in accordance with the proposal made at last meeting, it had been arranged that deputations should be received by the Assembly of the United Free Church of Scotland at seven o'clock that evening, and by the Assembly of the Church of Scotland shortly after noon on Thursday twenty-eighth of May, in order that they might report on the work of the past winter and solicit the prayerful interest and coöperation of the churches in the work to be undertaken next winter; and further that the Rev. Dr. George Wilson and Mr. Alexander Sloan should be the spokesmen of the deputation in the United Free Church Assembly, and the Rev. Doctor Wells and Sir Alexander Simpson in the Church of Scotland Assembly.

A list giving the membership of the Scottish Committee for the Chapman-Alexander Missions, so far as it had been formed, was laid on the table. It was remitted to the Secretary, Mr. Fulton, in consultation with several members present, to have it made still more widely representative, in respect both of the various districts of Scotland and of the religious denominations.

Suggestions having been submitted for the readjustment of the organization of the Committee and its Executives, it was agreed that the Executives appointed for Edinburgh and Glasgow districts should be called Sub-Committees (of the General Committee), and that they should exist for the purpose of supervising prescribed areas, of seeking to stimulate interest in evangelistic work within these areas, and of receiving applications for special missions and passing them with recommendations to a small Executive to be appointed with powers to make final arrangements for Scotland as a whole.

In conformity with the foregoing decision it was further agreed that Aberdeen, Dundee, Perth, Kirkcaldy, Hawick, and Galashiels, should fall within the Edinburgh District, and that Inverness, Stirling, Falkirk, Paisley, Kilmarnock, Ayr, and Dumfries, should fall within the Glasgow District.

Several members present having pressed the claims of Fifeshire for special mission work, it was agreed to recommend that the Executive should favourably consider the application received from Kirkcaldy District.

Mr. Ridland wrote to Dr. Chapman stating that the Assemblies had received the deputations and were unanimous in welcoming the proposal for the return in the autumn.

In a letter to Dr. Chapman, dated June fifteenth, 1914, Dr. Alexander Frazer, pastor of St. Stephen's United Free Church, Edinburgh, wrote:

We in Scotland look back upon the campaign with joy and thanksgiving, and in our Church life and work are daily reminded of the victories achieved by the evidences of new life and power in our midst. The Olympia is writ large upon the religious life of Edinburgh, while your visit to Inverness will prove memorable in the evangelism of the Highlands.

Our General Assembly has just closed its sittings and may I say that the spirit of gratitude for your work in Scotland, which found constant enthusiasm on the floor of the House, was remarkable, and the spirit of expectation which gathers around your return to Scotland is very deep and widespread. Some weeks ago I fulfilled an engagement in Aberdeen and was greatly impressed by the eagerness which abounds in that city with regard to the coming campaign.

I expect to visit the north and west where I shall come into touch with many of the ministers who got enthused and blessed at Inverness. Indeed I can never think of Inverness—a place I know so well—love so much—without recalling those three days. They were remarkable! They were memorable, and the ministers who were present shall never forget them in time—nor in eternity. I wonder if you saw the account of our visit and meetings there which appeared in the United Free Church Record, written by the editor who was present. I thought of sending you a copy but concluded that your mail would in all likelihood bring you a sack full.

We look for your return and await your coming with much prayer and great hope. That the tide is rising in this country is to my mind a gracious and heartening fact. May the waters roll in great volume!

Please convey kind greetings to Mrs. Chapman and believe me, dear Doctor Chapman, I am,

Very sincerely,
(signed) ALEXANDER FRAZER.

Great plans were projected, fair hopes were cherished: all to be blasted. By the rattle of the sabre the world

was warned that the German serpent was uncoiling to strike.

As we look back over these extraordinary religious awakenings which, under the leadership of Dr. Chapman, so quickened the churches and so effectively pressed the claims of God upon the conscience of multitudes, we cannot escape the conviction that God, in gracious providence, was reaping a spiritual harvest before He permitted the outburst of the revolutionary forces that have overwhelmed the world, impoverished almost every nation, produced economic and social chaos, and stained with dishonour the pride of Christian civilization.

In the history of revivals it has often been noted that such restoral periods are a warning of, and synchronize with, impending judgment. The harvest is gathered before the field is doomed to death.

Dr. Chapman, acutely sensitive to the signs of the times, was convinced that perilous days were impending, but he had no conception of the unparalleled calamity that was so soon to flood the world with blood and tears.

Long before the time fixed for his return to Scotland the skies were red with the flames of war.

CHAPTER XVII

IN PERILOUS TIMES

THE shot that rang out in the capital of Bosnia on June twenty-eighth, 1914, started the avalanche that crumpled up civilization and rolled it back into barbarism.

The murder of the royal couple was the pretext for the humiliation of Serbia by Austria; and on August fourth, the day when the Germans began their invasion of Belgium, Great Britain declared war, and the United States, consistent with the conservative policy of non-interference with foreign governments, proclaimed neutrality. Six days later, on the tenth of August, diplomatic relations between France and Austria were broken; Belgium refused free passage to the German troops, and war on Austria was declared by Great Britain. On the fifteenth Japan delivered an ultimatum to Germany, and Austrian troops were marching into Serbia. On the eighteenth the Serbians, winning a decisive victory, cleared their country of the Austrian forces, and Russia completed the mobilization of her army. Two days later the Germans on the plea of necessity—repudiating international obligations—marched into Brussels. On the twenty-third of August Sir John French at Mons, with less than one hundred thousand men, held in check more than double that number of Germans and repelled on the left an attack by fifty thousand more. On this memorable day Dr. Chapman received notice that the Scottish mission had been definitely postponed.

While many people had looked on with passive indifference, as nation after nation was sucked into the vortex, Dr. Chapman with deepening concern viewed the developing tragedy. He held that the moral collapse of the German people was the bitter fruit of destructive Biblical criticism, and that Germany going back—as Froude said of Rome—"into madness and atheism" could be saved only through the prostration of her strength.

In April Dr. Chapman had left Scotland with a promise to return, and immediately thereafter the Scottish Executive had projected a programme to cover the important sections of their country, and to extend if possible the campaign through England.

The outbreak of the war wrecked all programmes, political, social, industrial, and religious; and Dr. Chapman's plan of a campaign in Scotland was shattered.

The Scottish proposal had contemplated a mission under the direction of the London Central Y. M. C. A. The original engagement with Dr. Chapman was for eight days, beginning September twentieth; but Mr. J. J. Virgo, the Secretary, cabled that additional opportunities were opening, that any indefinite postponement of the mission would prove disastrous, and that the time should be extended.

Dr. Chapman replied that he could not leave America before the latter part of September. This proving satisfactory to the London Committee he and Mrs. Chapman took passage on the *Lusitania* starting from New York on the twenty-third of September. The voyage was exceedingly rough. They were delayed thirty-six hours by a dense fog, and to escape possible submarines they sailed, under protection of British cruisers, over the course usually taken

by Canadian boats. The steamer was due to arrive in Liverpool on the twenty-ninth of September, the anniversary of Mrs. Chapman's birth, and, in honour of that event, the chief steward gave an "advance" birthday dinner on the twenty-seventh. Two days later they were in Liverpool and proceeded at once to London.

The city was seething with excitement. The German guns were bombarding the forts of Antwerp and, on the day following, the fortifications, together with important buildings of that great city, were destroyed.

Meetings for men were held each day at noon in the historic Guildhall, which noble building had never before—except once for the Bishop of London—been opened for religious services.

The evening meetings at 7:30 were held in the Y. M. C. A. at Tottenham Court Road.

All services were largely attended and were pervaded by a spirit of deep solemnity. During the week that followed these services eight days, covering two Sundays and a week between, were given to the Metropolitan Tabernacle. Dr. A. C. Dixon, the pastor, taking advantage of the presence of Dr. Chapman in London, invited him to extend his time for a week and hold a series of meetings in the Tabernacle still fragrant with the memory of Spurgeon. The invitation was accepted and the meetings attracted great crowds, the immense building being packed, many standing in the top gallery.

In addition to these meetings Dr. Chapman and Mr. Alexander held services of wonderful blessing to the men in the camps on Salisbury Plain.

At the conclusion of this intensive campaign in London Dr. and Mrs. Chapman on Wednesday, the twenty-first

of October, made a flying trip to Glasgow to meet some old friends and to hold reunion meetings.

Leaving Glasgow on Friday, the twenty-third, for Liverpool they sailed on the following day for New York.

On that day the British warships were shelling Flanders, and the heroic Belgians, breaking the dikes, loosed a flood that engulfed thousands of Germans.

The *Lusitania*, following the northern route and protected by cruisers, with no little strain on the nerves of her passengers, arrived in New York on October thirty-first.

On that day the terrific battle of Ypres began. Turkey was next swept into the swirling flood. Bulgaria remained neutral. By November tenth the German advance had been checked and the conflicting forces began their long and wearisome trench warfare.

Dr. Chapman, after a few days at Warsaw with his sister, went to Culpeper, Virginia, the home of his son Wilbur, and there spent a few days of rest. He afterward attended various Bible conferences and then proceeded to Springfield, Massachusetts, for his Christmas holidays.

The year 1915 opened with a prospect of a long and bitter conflict. Lord Kitchener, the British Secretary of State for War, announced in the House of Lords that Great Britain must furnish an army of two million men.

Dr. Chapman, in conference with leading churchmen in Ireland, Scotland, and England, concerning further evangelistic campaigns in those countries, decided that for the present at least no definite arrangements should be made. His friends were of the opinion that he should remain in America and give consideration to invitations that were pouring in from all sections of the country.

While Canada was throbbing with excitement and mobil-

izing her men, the United States Government continued the exchange of diplomatic notes. Throughout the country, however, there prevailed a grave apprehension of peril impending, and churches, North and South, appealed to Dr. Chapman to lead them in a movement for the deepening of the spiritual life.

The first campaign was held in Lima, Ohio, and continued from January seventh to February first, 1915. The churches were quickened and many decisions made for Christ.

Conferences in Alliance and Marion followed, and on February eighth Dr. Chapman completed preparations for a mission in Atlanta, Georgia, to open on the fourteenth and to continue through March twenty-eighth.

Germany had drawn around Great Britain a war zone of water through which on February sixth the *Lusitania*, flying the American flag, sailed in safety. On the eighteenth of the month the decree was made effective, submarine warfare inaugurated against the ships of belligerents, and neutral vessels warned that they were subject to the same danger. At the opening of the Italian Parliament mobs, clamouring for a declaration of war, marched through the streets of Rome, demanding a settlement of Italy's long account with Austria.

While the war thus raged in Europe extensive preparations were going on for the spiritual campaign in Atlanta. For months home prayer meetings had been held in all sections of the city. The ministers, with absolute unanimity, had pledged their support, a large tabernacle, especially built for the occasion, flanked on either side by the Governor's Mansion and the University Club, had been erected on Peachtree Street. Along this splendid thoroughfare great

crowds of people surged day after day and filled the tabernacle to capacity. Never before in its history had the religious leadership of the city been so cordially united. The final report of the Executive Committee stated that, at two hundred meetings, there had been an aggregate attendance of more than two hundred and fifty thousand people. "Nothing but the everlasting Gospel"—so the report reads—"could attract the crowds that had gathered day and night through six weeks."

Dr. Richard Orme Flinn, pastor of the North Avenue Presbyterian Church, and one of the most influential of the ministers in the Southern Presbyterian Church, reported that "three thousand three hundred and thirty-three people had been added to the church, and that of this number more than two thousand were on profession of faith."

In a letter written to Dr. Chapman at the close of the campaign he said: "By common consent the work you have done in Atlanta is judged to be the most thoroughgoing that has ever been accomplished by any similar meeting. You have left us with the feeling that your service was merely the preparatory service to a larger and longer campaign."

In a telegram received May sixth Dr. Chapman was informed that the accessions to the Atlanta churches had increased to four thousand six hundred and twelve and that, in addition, five thousand people had joined the Pocket Testament League.

The Atlanta campaign was brought to a close on March twenty-eighth, and on the following day Dr. and Mrs. Chapman went to Asheville, North Carolina, for a brief rest before beginning work in Charlotte. The campaign in Charlotte began on April fourth and continued until May ninth.

A large tabernacle had been erected and was nightly crowded with audiences of between three and four thousand people.

The farewell service was held in the historic churchyard of the First Presbyterian Church. By a conservative estimate, made on that memorable occasion, not less than twelve thousand were present. The Executive Committee expressed grateful appreciation of all that had been accomplished. Dr. W. M. Vines, the Chairman of the Committee, in a heartfelt farewell address, among other things said:

> My heart is too full for utterance and I am unable to command language to convey the mingled emotions of my soul on this sad and yet glorious occasion. The vast throngs here gathered by their presence testify to the popularity, the esteem, confidence, and love of the thousands of Charlotte people for Doctor Chapman, Mr. Alexander, and all the dear friends of the party. It was my privilege, seven years ago, while pastor in Norfolk, Virginia, in urging the ministers and the churches of that city to invite Doctor Chapman, to declare then my conviction that he was the sanest, safest, and soundest evangelist with whom I was acquainted in all the world. This statement I repeated in coöperating with my brethren in extending the invitation for Charlotte, and on this triumphant day I am prepared to reaffirm my opinion with emphasis that, so far as I am capable of knowing, Doctor Chapman is the greatest evangelist in Christendom.

On May seventh, two days before this closing service, the *Lusitania* was torpedoed off the southeast coast of Ireland. Eleven hundred and fifty people, among them more than one hundred Americans, were drowned. The ruthless sinking of this steamship carried to the ocean depths any lingering sympathy for the German people.

At the conclusion of the Charlotte meetings Dr. Chapman attended the General Assembly of the Presbyterian Church U. S. in session at Newport News. On the evening of the third day he delivered an address on—"A New Day Ahead

for Evangelism." The following morning the Assembly passed a resolution of appreciation and also ordered sent to the General Assembly of the Presbyterian Church in the United States of America a telegram as follows:

REV. WILLIAM H. ROBERTS, D.D.
Presbyterian General Assembly,
Rochester, N. Y.

The General Assembly of the Presbyterian Church U. S. wishes to express to the General Assembly of the Presbyterian Church U. S. A. its sincere appreciation of the services rendered by Rev. J. Wilbur Chapman, D.D. Four services were held under the direction of Doctor Chapman and Mr. Alexander, and they will ever be memorable for their spiritual power. We believe that the Presbyterian Church U. S. is entering upon a great spiritual revival. The services of Doctor Chapman and Mr. Alexander at Atlanta, Charlotte, and the General Assembly have made a contribution to this work of inestimable value.

W. MCF. ALEXANDER,
Moderator.

Dr. Chapman deserved the confidence thus expressed by the Southern Presbyterian Church.

The following Sunday, June sixth, he preached in the Tremont Temple of Boston and on the thirteenth in the Fourth Church of New York. Dr. Work, the pastor of the church, at this service baptised J. Wilbur Chapman III.

On the seventeenth of June, the anniversary of Dr. Chapman's birth, his daughter Agnes was married to Mr. Fred E. Linder at the home in Jamaica.

A week, from July twelfth to the seventeenth, was given to the Summer Assembly in Montreat, North Carolina. During this Conference Mr. Henry Barraclough, the accomplished associate of Mr. Alexander, composed the words and music of the hymn known as "Ivory Palaces" which be-

came exceedingly popular and still remains one of the most effective of the Alexander collection.

During the spring and summer of 1915 the war was waged without abatement. Lord Bryce startled the world with his report of the German cruelties in Belgium. The United States Government, after the sinking of the *Lusitania*, hesitated, but delivered to Germany a protest intimating that neither word nor act necessary to maintain the rights of its citizens on the seas would be omitted. Late in May, Italy, under conviction that her political ideals could be achieved only through a victory by the Allies, entered the war against Austria. By the middle of June the British Premier announced that the war had cost Great Britain four billion three hundred and ten million dollars and that they were then spending thirteen millions a day. At the end of July the United States notified the German Government that any peril to neutral passengers on merchant ships would be regarded as "deliberately unfriendly." The Germans replied with liquid fire, and by the beginning of August, at the close of the first year of the war, Germany occupied more than twenty thousand square miles of conquered territory in the west and more than fifty thousand square miles in Russia.

As summer wore on the terrors multiplied. By August twenty-fourth there were said to be three million two hundred thousand German soldiers in the field and one million one hundred and twenty thousand Austrians. Of these three hundred thousand had been killed, five hundred and forty thousand were missing, and some eight hundred and ten thousand wounded. On September fifteenth the British House of Commons voted a new war credit of one billion two hundred and fifty million dollars which brought

the total of British expenditures to six billion three hundred and ten million dollars. Toward the close of September the Greek army was mobilized to meet a similar mobilization of the Bulgarians. October third an American committee, charged with investigation of Turkish atrocities, reported that "crimes now being perpetrated upon the Armenian people surpass in their horror or cruelty anything that history has recorded during the past thousand years." But little more than a week passed before the world was shocked by the execution at Brussels of Miss Edith Cavell. At the end of November four hundred thousand French boys of the 1917 class were called to the colours; the life blood of France was ebbing away. In blackness and blood the year closed.

During all these ominous days Dr. Chapman without rest continued in conference and in evangelistic work. People were responsive to the message he delivered. He attended conferences at Lake Junaluska, Winona Lake, Stony Brook, and other places and then kept an engagement with Davidson College, North Carolina.

Dr. William J. Martin, President of the College, wrote that, of the eighteen of their three hundred and fifty-four students not members of the church, fifteen had given public expression of a determination to accept Christ, that nine of them had joined the church, and that the others expected to do so at a later period.

"No less universal"—so he wrote—"was the reconsecration on the part of the students who were church members. Practically the entire body publicly proclaimed their desire to live closer to the Master and to serve Him more loyally."

These meetings at Davidson College were followed at Asheville, North Carolina, by an intensive mission

beginning on October seventeenth and extending through November twenty-first.

At the conclusion of the Asheville campaign he returned to New York for a few days' rest and, on November twenty-eighth, in Brattleboro, Vermont, began a series of meetings that were continued till the twenty-third of December. The meetings, both in Asheville and in Brattleboro, were in character not different from those held in other places, and reports stated that there had been many conversions and that church members had entered upon a life of deeper consecration.

During the nine months, from April first to December thirty-first, he had conducted two hundred and sixty-six services.

Meanwhile, from all sections of the country, the invitations continued to come in.

At the close of the Brattleboro campaign Dr. Chapman returned to his home in Jamaica and there by correspondence prepared his programme for the ensuing year.

The first campaign of 1916 in Springfield, Illinois, opened on January ninth and continued through February thirteenth. Following this he rested for a few days at Warsaw and then, in Washington, Pennsylvania, conducted a mission from the twentieth of February to the twenty-sixth of March. This was followed by a brief rest in Washington, D. C., and in Culpeper, after which at Wilmington, North Carolina, he began a series of meetings that opened on April ninth and ended May fourteenth. Leaving for his home in Jamaica he preached in the local church on May seventeenth and, on the twenty-first, opened a campaign in Keene, New Hampshire, where he remained until June seventeenth.

Ten days after the close of the Springfield meetings Dr. Preston Wood, Superintendent of the M. E. Illinois Conference, wrote:

> The fragrant incense of the meetings still lingers and the blessed influence is still felt. Many of the pastors in the neighbouring towns are beginning meetings and are expecting to push the campaign till Easter.

On May second Dr. Donald C. Macleod, pastor of the First Presbyterian Church, stated:

> You will be interested to know the results of your evangelistic campaign in Springfield leading up to Easter Sunday. Our churches had set before them an objective of eleven hundred new members. We went beyond this and made a splendid record of thirteen hundred and twenty-five.

The meetings in Washington, Pennsylvania, from the beginning to the end were of sustained interest and power.

On the evening of March thirteenth, at the close of a special sermon, sixty-one young men came forward for the ministry, the majority of them being college students. One hundred and seventeen young women proffered themselves for mission work at home and abroad, and of them not less than seventy-five expressed a willingness to go to the foreign field.

Dr. W. E. Slemmons, pastor of the First Presbyterian Church, in a final report, said:

> Not for many years has the city of Washington, Pa., been so stirred as it is to-day.
>
> The meetings have now at the end of the fifth week been concluded and the converts are still being gathered in. These results have been brought to pass by a kind of evangelism which especially merits the attention of the Church at this time.

Not one word of slang has escaped the preacher of righteousness. There has been no brow-beating of the minister. There have been no rhetorical exercises in vituperation. The spirit-guided proclamation of the truth of God's Word has been the sword that has cut into the conscience of sinners, and has been the bread of Heaven that has fed the souls of saints.

This is the evangelism which we believe the Church needs; the evangelism which is to conserve the high ideals of that religion, blood bought by our Redeemer, which issues in the love of an observance of the things which are pure and honest, just and lovely, and of good report; the things that are indeed virtuous and praiseworthy, and which the apostle bids us to think upon and take to heart.

To have the gospel given with the authority of a scholar, deeply versed in the truths of the Word of God, with the grace, courtesy, and good temper of a Christian gentleman; with a force and directness of a prophet, with consummate and yet unstudied art in the use of means for inducing men to confess the Lord Jesus: this is something to be devoutly grateful for and this is what we have had. Christian life built upon the Word of God has been the aim, and this we believe will be the result achieved. This, we say again, is the evangelism the Church needs. This is the evangelism which has gone around the world, and has been blessed in every continent of the earth, and has literally proved itself to be in God's hand the power of God unto salvation to countless souls, and is the Church's hope to preserve her purity of doctrine and of life.

Cheering statements of similar character were given concerning the meetings in Wilmington, North Carolina, and in Keene, New Hampshire.

A detailed account of these four campaigns would be but a repetition of what has been said of others.

At the close of the meetings in Keene Dr. Chapman was approaching the limit of his endurance. On Friday, June sixteenth, he wrote to Dr. J. M. Wells, who had so constantly supported him in Wilmington:

My dear Doctor Wells:

I am just closing the year's campaign. Sunday night will be our last service. Since the first of October we have been toiling, and I am

tired out, more so, I think, than ever before, but I am writing to the various chairmen in the different cities, and my heart impels me to write to you, for Wilmington has a great place in my affections, and you helped to make our stay in your city a never-to-be-forgotten experience.

With sincere regards, I am,

Ever faithfully yours,

Tired out! But writing to the various chairmen in the different cities!

How that testifies to the longing that his work should be intransient and true!

During the six months he had preached three hundred and sixteen times. But to his nature rest was foreign, and on June twenty-fifth he preached the opening sermon in the Tent Evangel, New York.

The summer was devoted to the usual conferences and in September he conducted a retreat for New Hampshire ministers at The Weirs on Lake Winnipesaukee.

His first fall campaign was arranged for Galesburg, Illinois, to continue during October. While preparing for this there came repeated appeals for him to return to London.

The war, relentless and cruel, had increased in violence, rolling over the battlefields waves of blood, and civilization, on a red ocean, became a helpless and tossing derelict.

By massacre and murder; by infanticide and suicide; by holocaust and hanging; by depth bomb and gas; by butchery, by burning, by torture, by strangling, by crucifixion, by drowning, by every infernal method the ingenuity of the devil could devise, souls were launched into eternity until the bill of mortality appalled the world.

Tragedy followed tragedy till all bells were tolling and from the stricken heart a wail of anguish was ascending to the throne of God.

The year had opened with the bombardment of the Turkish forts by the allied warships endeavouring to force their way through the Dardanelles. The hopeless attempt, with only one casualty, was abandoned in the spectacular evacuation of the Gallipoli Peninsula.

On January fifteenth the "peace pilgrims" under the management of Henry Ford started for Rotterdam to terminate hostilities and establish the peace of the world. No dove with an olive branch returned to the ark bearing these flowerets of wisdom.

By the middle of April the State Department at Washington had notified the German Government that submarine warfare must be abandoned or diplomatic relations with Germany would be severed.

On the last day of May the greatest sea fight in the history of the world occurred between the British and German fleets off the coast of Jutland.

On June fifth the British cruiser *Hampshire* was sunk by a mine near the Orkney Islands and Lord Kitchener was numbered among the missing. On that same day the German Chancellor declared that any suggestion of peace by Germany "would be futile and evil."

On the twenty-sixth of June Sir Roger Casement was tried for high treason, found guilty on the twenty-ninth, sentenced by Lord Reading, Chief Justice of England, and executed in Pentonville prison on August third.

On July fourth the French and the English forces, with a terrific bombardment that extended for more than twenty-five miles, began the great offensive on the Somme. About that time David Lloyd George became the Secretary of War to succeed Lord Kitchener.

On August twenty-seventh Italy declared war on Ger-

many and the following day Germany declared war on Roumania.

By the middle of September the British were crossing the trenches and shell-holes in armoured motor trucks commonly known as "tanks."

Toward the end of the month the German Chancellor declared in the Reichstag that Germany would continue in the war until victorious.

At the end of the first week in November Cardinal Mercier, the Primate of Belgium, issued to the world his famous protest against the deportation of Belgian citizens.

On November twenty-first the Austrian emperor, Francis Joseph, died, and was succeeded by Charles Francis, a brother of the Prince whose assassination had been the pretext for the war.

At the end of November, in response to the rogation of Cardinal Mercier, the United States presented to the German Government a note reprehending the deportation.

At the end of the first week in December Lloyd George became Premier. Two weeks later, in reply to a German peace offer, he declared that there must be "full reparation, complete restitution, and effectual guarantees against aggression in the future."

On December twenty-first Mr. Lansing, Secretary of State, announced that the United States was "drawing nearer to the verge of war" and was therefore entitled to know what each belligerent sought, in order that the United States Government might regulate its conduct in the future.

The year closed with the repudiation of the German peace offer as "empty and insincere." Spain sent to the United

States a note declaring that any attempt to secure a general peace would be both useless and ineffectual.

Such were some of the tragic outstanding events that furnished "the tremendous and exceptional opportunities" open to Dr. Chapman if he would return to London.

The National Council of the Young Men's Christian Associations of Great Britain had planned "an extensive series of evangelistic campaigns for Great Britain and France"; and Mr. W. Gordon Sprigg, representing Mr. Arthur K. Yapp, the National Secretary, had sent an urgent appeal to Dr. Chapman to return with Mr. Alexander to England and coöperate in the proposed campaign.

The invitation was endorsed by Dr. A. C. Dixon, pastor of the Metropolitan Tabernacle, who wrote:

I most earnestly hope that you and Alexander will accept the invitation to come over for a campaign among the soldiers. It is such an opportunity to save men as may never occur again. The churches in America ought to release you for this.

Dr. Chapman replied:

I do sincerely wish that we could come to you for this work in England. I am sure that it is a very great and wonderful opportunity, but our engagements are all made here for the season, and in some of the cities buildings are already being constructed.

I have written Mr. Sprigg that if the war continues we might be able to come later.

The campaign in Galesburg, Illinois, opened on October first. At its close the Executive Committee issued a statement from which are taken these few sentences:

We cannot permit the Chapman-Alexander party to close their work in Galesburg without a formal expression of our love for them, our great joy in their splendid ministry and our appreciation of their unsparing devotion while among us.

We declare our sincere approval of the earnest and faithful preaching of our honoured evangelist. We hold Doctor Chapman to be a true man of God, and express our admiration for his unfailing kindness and his generous self-devotion. We thank God for the true and tender way in which he has warned men of danger and shepherded our souls. We bear witness that in the effort to bring us and our city to God he has not spared himself at all but has spent himself freely that we might be bettered, our churches enriched, and our city prospered.

Truly he had not "spared himself." None but he was aware of the sharp pain that warned him of the physical collapse impending.

On his arrival in New York his physician declared that an immediate operation was necessary. Dr. Chapman wanted it deferred until after a campaign that had been projected for Charleston, West Virginia, but danger in further delay was too great. Finding, to his great relief, that future dates could be satisfactorily adjusted, he went to the hospital on November ninth, and on the following day the operation was performed. Although difficult and critical, it was pronounced successful, and the surgeons wondered how one in so serious a condition had been able to continue his work so long.

He remained in the hospital for seven weeks. On the fifteenth of December he was told by his physician that it would be "humanly impossible" to prosecute his programme. The disappointment was most bitter. On that same day he dictated a letter to Dr. Roberts:

I cannot tell you how sorry I am to disarrange the plans made. In fourteen years I have had thirteen serious breakdowns, and in almost every case when the local doctors treated me, they feared that the case was fatal, but insofar as I can remember, in no city did I stay away from my work more than five days, and this was when I was in Edinburgh and under the professional care of Sir James Affleck. This,

therefore, is the first time that I have been compelled to ask to be released from an engagement.

At the end of the year he had sufficiently recovered to go to Atlantic City.

On the eighteenth of January he wrote to Dr. Earnest Thompson of Charleston, West Virginia.:

I am leaving to-morrow morning for New York to consult with my doctor. I have been in Atlantic City almost three weeks, and I have done the very best I could to make a good recovery so as to be in shape for the campaign in Charleston, February eighteenth.

Conditions with me have not been quite so favourable as they were a week ago. At that time Doctor Bainbridge was here and felt that there was every reason to believe that I would be in condition by February eighteenth. What he will say when I see him to-morrow I cannot tell, but I will send you word at once by wire.

If the door should be closed, and he tells me that it will be unwise for me to come to you, then I am sure you will appreciate what this has all cost me in the way of personal suffering and disappointment.

These days of convalescence were tedious and trying to a nature more attuned to the clarion than to the lullaby.

But seventeen weeks elapsed before he was permitted to take up the work he had so reluctantly laid down.

CHAPTER XVIII

CLIMAX AND CLOSE

ATLANTIC CITY, perched on the rim of the ocean, reflects in her features the face of the waters that roll in at her feet. There is a curious blending of motion and rest, of sunshine and shadow, of pleasure and pain.

The siren song of her climate, salubrious and restorative, lures to her beneficence the Joseph-coated cosmopolitanism that flows a human stream in eddying currents along the boardwalk.

Such kaleidoscopic movement of an ever-fluctuating populace is a never-ending stimulant to mental inertia.

Some are there for council or convention, intent upon the serious things of life; some, with no motive other than to eat the bread of indolence; some, because they are birds of restless wing; some, to regain health sacrificed in service.

Here Dr. Chapman spent the first weeks of his convalescence. On January twenty-fourth, 1917, he wrote to Dr. Roberts:

> While it may not be possible for me to take great evangelistic campaigns for a little while, I am expecting, just as soon as I regain my strength, to begin holding evangelistic conferences with ministers, for which I have many invitations, and also to visit some of the educational institutions where I have invitations to work with the students.

Just one month later, on the twenty-fourth of February, in the First Presbyterian Church of Jamaica, New York, he preached for the first time in seventeen weeks.

Early in the month diplomatic relations with Germany had been broken and on the twenty-eighth came the defiant announcement that no restrictions would be placed on submarine warfare.

In March China severed diplomatic relations with Germany; and the Czar of Russia, abdicating, left his throne tottering to its fall.

During this month Dr. Chapman preached every Sunday, conducted the Friday night services in the Central Presbyterian Church of Brooklyn, and gave as much time as his strength would permit to the composition of his book—"When Home Is Heaven."

On the eleventh of April he received notice that the Presbytery of New York had elected him a Commissioner to the General Assembly that was to convene in Dallas, Texas, on the third Thursday of May. He arrived in Dallas on May sixteenth in time to attend a Pre-Assembly Conference.

The scorpion that was scourging civilization absorbed all thought. Intervention by the United States had been long impending and on the second of April the President addressed Congress. The declaration of war on Germany was made on April the fourth by the Senate and on April the sixth by the House of Representatives. A bond issue of seven billions was authorized and a conscription bill calling for five hundred thousand men was passed.

The Presbyterian Assembly was the first of the ecclesiastical bodies in convention following the declaration of war. A proud and self-confident autocracy had spurned the righteousness that exalteth a nation and had brought upon itself all the righteous blood shed upon the earth, from the blood of Barachias, slain between the temple and the altar, to the last drop drained from the veins of the Armenians.

Christian people doubtful of the imprecatory psalms now found in them the terms in which they could best express their inextinguishable indignation.

The Assembly held its sessions in the City Temple of Dallas and on May seventeenth elected its Moderator. No commissioner had a personal following comparable to that of Dr. Chapman. His concentration upon evangelism had refined his reputation and given definiteness to his fame.

By his distinguished service at home and abroad, by the grace and charm of his personality, by his lofty conception of his calling, by the strength and dignity of his method, by his unfaltering loyalty to Holy Scripture, he had won the confidence of the Church and was worthy of her preferment.

In presenting his name to the General Assembly Dr. John F. Carson touched the patriotic and devotional chords to which the spirit of the commissioners was concentual.

The first ballot was decisive. Four hundred and twenty-six votes were necessary to determine an election. Dr. Chapman received five hundred and ninety of the eight hundred and fifty cast. By vote the election was made unanimous.

"This is the man"—so stated Dr. D. S. Kennedy of the *Presbyterian*—"brought up through courses of sorrow, pain, care, labour, training, scholarship, faith, struggle, and victory, to lead the great Presbyterian Church of the U.S.A. in this teeming year of the nation's and the world's crisis. God sought not a man of boasted statesmanship, nor one famed for critical scholarship, nor a great administrator. He called forth from his humble Indiana home, and trained and anointed a man, baptized with a mother's prayer and a father's instruction, who glories not save in the cross of Christ."

Patriotism without restraint was the prevailing sentiment of the Assembly. The Presbyterian Church, in her splendid history, had never failed to cherish and to champion human freedom. Personal and political liberty, a dearly bought and priceless heritage, menaced by intolerance and brutality, was in danger of extinction. Of this there must be no uncertain improbation.

To a Special Committee were referred various resolutions bearing upon the national crisis. The Committee prepared and presented to the Assembly a statement recommending the appointment of a National Service Commission charged by the Assembly to offer every resource of the Church to the Government in the prosecution of the war.

A telegram to the President was forwarded:

We pledge you our support in holding the American people to the high idealism with which we entered this war, and to the keeping of our hearts from hate and the spirit of revenge.

We are heartily grateful for the action already taken by the National Government in creating a zone around the training camps from which the saloon and other incentives to immorality are excluded.

Convinced that war, in itself, as a method of settling international disputes is irrational, inhuman, and un-Christian, and that it can only be abolished by the spiritual force of international good-will, we appeal to you that you use your great office to secure an early peace and that when the time comes to end the war, in harmony with the principles you have already laid down, that you help to secure such terms of peace as shall prepare the way for an organization of the world that will make war impossible forever.

The President responded:

THE WHITE HOUSE
WASHINGTON

May 22, 1917.

MY DEAR DOCTOR CHAPMAN:

That is a most heartening message which you and Doctor Roberts addressed to me in the name of the General Assembly of the Presby-

terian Church, and I beg you to believe that I am most appreciative and grateful. With warmest thanks to you and to everyone concerned.

Cordially and sincerely yours,
(signed) WOODROW WILSON.

REV. DR. J. WILBUR CHAPMAN,
Moderator, 129th General Assembly,
Presbyterian Church,
Jamaica, New York.

The National Service Commission, constituted by a representative body of clergymen and laymen from all parts of the United States, was convened for organization and adjourned to meet in Washington, D. C.

On May twenty-sixth Dr. and Mrs. Chapman left Dallas. On the twenty-seventh in St. Louis he preached in the West Presbyterian Church in the morning and in the Second Presbyterian Church at night.

Following this they went to Washington, Pennsylvania, the scene of a former evangelistic campaign, where they were the guests of the Rev. and Mrs. C. L. McKee, whose home they had occupied during the time of those meetings. On Wednesday, the thirtieth, at a service in the Second Presbyterian Church, Dr. Chapman was given a cordial "welcome back," and the ministers reported on the permanency of his work in their city.

During the early part of June, in different cities, he addressed Presbyterian Social Unions. He then went to Washington, D. C., to attend the meeting of the National Service Commission called "in fulfillment of the instruction of the General Assembly to assure the President of the loyalty and coöperation of the Presbyterian Church."

The Commission waited upon the President who was most cordial in his appreciation of the action of the General Assembly, and frank in his suggestions.

After the members of the Commission had been presented personally, the Moderator and the Chairman of the Commission addressed him, assuring him of the loyal support of the Presbyterian Church, of sympathy with him in his great task, and of the readiness of the Church to do all in its power to assist the Government in prosecuting the war to a successful conclusion.

The response was gracious and inspiring.

For a month following the Washington conference Dr. Chapman preached every Sunday in the Broadway Tabernacle of New York City.

The summer months were given to conference work at Montreat, Lake Junaluska, Winona, and Stony Brook, where he took part in the dedication of the hall given to the Stony Brook Assembly by the generous and distinguished layman of the Presbyterian Church, Mr. Robert Johnston of St. Louis, Missouri.

The only days of rest were those from August twenty-seventh to September fourth, when, with Mrs. Chapman, he motored through New Hampshire to Center Lovel, Maine, to be the guests of Dr. and Mrs. Marcus A. Brownson.

In accepting the high honour conferred upon him by the Church Dr. Chapman had incurred the obligations attached to that distinguished office.

The Moderator belongs to the Church at large and is expected to devote himself almost exclusively to general service. With whirlwind force he must traverse all sections of the country, and bear a burden that no man apart from the experience can appreciate.

Under ordinary conditions the itinerary of the Moderator is exacting and exhausting; but during Dr. Chapman's

term of office the Church was facing a crisis of unprecedented opportunity. Her spiritual assets had been delivered by the Government into the hands of subordinate agencies that, through the capitalization of Christian charity, had exposed their utter inefficiency and worse.

No doubt good was done, but evangelism was compromised, and Christianity, arrayed in the inexpressibles of the vaudeville, had no message of salvation for the boys facing eternity. Against such perversion Dr. Chapman was outspoken in protest.

His itinerary, covering the whole country, was arranged by Dr. William L. McEwan of the Executive Commission and Dr. William H. Foulkes, Chairman of the Committee on Church Activities of the National Service Commission.

The last week in September Dr. Chapman was at Atlantic City and at important committee meetings in Philadelphia. On the thirtieth he began the first half of the itinerary that was to occupy his time till Christmas.

We may perhaps obtain some measurable appreciation of this by a brief summary that will take a less number of minutes to read than of months required by him to cover. We should remember, too, that the wound of his operation had never closed. That oppressive burden he bore with no word of complaint.

On September thirtieth he preached the dedicatory sermon of the new West Presbyterian Church of St. Louis. On the morning of the following day he addressed the ministers of St. Louis.

On October second at Tulsa, Oklahoma, he spoke four times; on the fifth, at Great Falls, he attended the Synod of Montana, and held three services; on Sunday the seventh, at Minneapolis and St. Paul, he preached three times; on

October ninth, at the Synod of Ohio, he spoke twice; on the tenth, at the Synod of Michigan, three times; on the eleventh, at the Synod of Wisconsin, three times; on the fourteenth, at Des Moines, he conducted five services; on the sixteenth, at Ames, he made five addresses; on the seventeenth, at Chicago, he addressed the students of the McCormick Theological Seminary; on the eighteenth, at the Synod of Illinois, he spoke three times; on Sunday the twenty-first, in New York, he preached in the Madison Avenue Presbyterian Church; on the twenty-second, at Elizabeth, he attended a committee meeting and preached in the First Presbyterian Church; on the twenty-third, at Philadelphia, he met committees; on the twenty-fourth, at Johnstown, he attended the Synod of Pennsylvania; on the twenty-fifth at Detroit, he conducted three meetings; on the thirtieth, at Pittsburgh, he spoke once at the University and conducted three other services; on the thirty-first, at Cleveland, he held three services.

November first he was at the Great Lakes Naval Training Station and conducted two services; on the second, at Chicago, he held three services; on the fourth, at Battle Creek, he kept six appointments; on the seventh, at Buffalo, he held three meetings; on the eighth, at Rochester, he addressed the ministers in the afternoon. Here his strength failed and he was forced to rest. He remained inactive until the evening of the thirteenth when he left for his home in Jamaica. By the nineteenth he had recovered and, at Cincinnati, spoke three times; on the twentieth, at St. Louis, he held two meetings; on the twenty-first, at Kansas City, three meetings; on the twenty-second, at Omaha, four meetings; on the twenty-third, at Topeka, three meetings; on the twenty-seventh, at Toledo, three meetings.

En route to New York he was again taken ill and compelled to return to the hospital. There he spent his Thanksgiving Day. On December second he left the hospital but was very ill again on the eighth and ninth. On the tenth he left his home for Springfield, Ohio. A storm delayed the train so that he did not arrive until nine thirty P. M., but he addressed a meeting, and then left two hours after midnight for Erie, where on the twelfth he conducted two services; on the thirteenth, at Syracuse, he preached three times; on the fourteenth, at Auburn, he held three meetings; on the fifteenth his strength again failed and for two days he rested in New York. On the eighteenth, at Richmond, he attended a Committee on the Union of the U. S. A. and U. S. Presbyterian churches. On the twentieth he left on the night train for New York arriving the following day. The twenty-fifth, with his family about him, he spent his last Christmas upon earth. On Sunday the thirtieth he preached in Jamaica at the First Presbyterian Church, taking for his theme—"The Church and theWar."

As the war proceeded during this year, 1917, he became more apprehensive and concerned. The United States had massed its strength, and by June first ten million men were subject to draft.

On the twenty-sixth, the first American contingent, forty thousand strong, to the consternation of Germany, veering away from the infected roadstead of Brest, disembarked at St. Nazaire.

On the twenty-seventh of July the second expedition landed in France. Meanwhile, Constantine had abdicated, Greece had severed diplomatic relations with the Central Powers, and Siam had declared war on Germany.

This was followed, early in August, by a declaration of

war by Liberia and, a week later, by a similar declaration on the part of China. The Czar of Russia was dethroned and exiled to Siberia.

At the close of October the British Premier announced that there would be no peace in the world until the shrine of the war spirit in Potsdam was shattered and its priesthood dispersed and discredited forever.

On November fourth the first resolution for the formation of a League of Nations was adopted in Paris. Two days later the King and Queen of Greece were discovered to have been in secret alliance with Germany. Meanwhile, General Allenby had pushed his way up through the Holy Land, and by the middle of the month Jaffa, the seaport of Jerusalem, had been cut off and the English forces were surrounding the sacred city. On the sixteenth of November the President of the United States sent to the King of Belgium a cablegram, stating that "the people of the United States were never more in earnest than in their determination to prosecute to a successful conclusion this war against that power to secure for the future obedience to the laws of nations and respect for the rights of humanity."

On November twenty-ninth the Inter-Allied Council held its first meeting in Paris. The session closed on December third. Congress received from the Secretary of the Treasury a Budget of thirteen billion five hundred million dollars, which was the largest ever proposed in the history of the United States.

On the eighth of December General Allenby in triumph entered the Holy City. On the seventeenth the armistice between Russia and the Central Powers became effective and all firing on the eastern front came to an end. The Soviet Government issued a decree confiscating the

property of the Church and ending the jurisdiction of the priesthood over Russian schools. On the twenty-seventh of December the Turkish army, in an attempt to recapture Jerusalem, was overwhelmingly defeated. Again the year closed in blackness and in blood.

At the beginning of January Dr. Chapman, in Canada, conducted meetings in Montreal and Toronto.

On the sixth he opened the long-deferred evangelistic campaign in Elizabeth, New Jersey, where he remained until February third. During this month he conducted fifty-eight services and brought to a close his renowned and conspicuous career as an evangelist.

Following the meetings in Elizabeth he began the long tour, arranged by the National Service Commission, that was to occupy every moment of his time until the third week of May when the General Assembly was to convene in Columbus, Ohio.

This second trip was even more extended and more exhausting than the first. During the three months, from February seventeenth to May sixteenth, the day set for the opening of the General Assembly, he traversed the states of Pennsylvania, Illinois, Ohio, Delaware, New York, New Jersey, Washington, D. C., West Virginia, Iowa, Kansas, Nebraska, Colorado, Utah, Idaho, Montana, Washington, Oregon, California, Arizona, New Mexico, Texas, and Michigan. In many of their great cities he conducted from one to six meetings nearly every day, These services were held in churches, in Theological Seminaries, in Cantonments and Naval Stations, in State Universities, in Denominational and State Colleges and in Indian Schools. The only break in the long journey was in February when, for sheer lack of strength, he was compelled to rest for two days.

His report to the General Assembly showed that, from January first to May sixteenth, 1918, he had delivered two hundred and forty-three addresses, attended ninety-two conferences, and visited seventy cities. During the year he had travelled forty-one thousand five hundred and forty miles. In addition to the many services he was obliged to care for an unusually large correspondence.

At the close of 1917 he had written to one of his friends a New Year Greeting in which, among other things, he said:

Nineteen Hundred and Eighteen will be a year of glorious opportunity, but it will also be a year of solemn responsibility. Only God knows what its history is to be. Perhaps, if we knew, our faces would whiten and our hearts would ache; but the year is to be made up of days and weeks and months, and we shall pass through some of these, and by our side the Master will walk, if we are but willing to yield our wills to His and to follow the pathway which He has marked out. It will be glorious to live in these days if our wills are in harmony with His.

He had entered upon the year with great enthusiasm and with no apprehension that it was to be his last on earth until the day of its regeneration. He had desired that the spirit of loyalty and liberty cherished by his own Church might be expressed to the Church in Europe.

In a letter, dated December twenty-sixth, 1917, addressed to Dr. Foulkes, Chairman of the Committee on Church Activities of the National Service Commission, the Stated Clerk of the Assembly wrote:

After careful consideration of all the issues involved, the Executive Committee of the National Service Commission unanimously approved the suggestion of the Moderator of the General Assembly that a deputation representing the Presbyterian Church in the U. S. A. be sent upon a visitation of the Presbyterian Churches of Scotland, England, Ireland, and Wales.

The purpose of this visitation, it was understood, was to bring to our Presbyterian brethren across the sea the assurance of our whole-hearted coöperation with them in the present world-struggle; to inform them of the activities and plans of our own Church in connection with the war and the period immediately to follow; to come with them to a fuller application of the underlying principles of our common faith; and to bring back to our own Church the mature counsel of those who have been long bearing the burdens which are just beginning to rest upon us. This purpose, it was believed, would involve a series of meetings in the large centres of Great Britain and Ireland, such as Belfast, Cardiff, Edinburgh, Glasgow, Aberdeen, and London. These meetings will be somewhat similar to the rallies already held in various sections of our own country. In them our deputation would confer with the leaders and people of our sister churches across the sea. It is further hoped that a visitation might be made to the continent.

Already gratifying assurances have been received of the united and cordial welcome of the various Presbyterian bodies of Great Britain and Ireland. Cablegrams from Moderators of several of the Assemblies are at hand. The Rev. Dr. James Cooper, Moderator of the Church of Scotland, cables—"The mother church cordially welcomes American delegation to Scotland." The Rev. Dr. Montgomery, former Moderator of the Presbyterian Church in Ireland, cables—"Irish Presbyterians highly approve proposed conferences at centres mentioned." It appears, therefore, that there is an earnest readiness for such a visitation as is proposed.

To the Rev. J. T. Middlemiss, Moderator of the Synod of the Presbyterian Church of England, Dr. Chapman had written:

DEAR MR. MODERATOR:

It is needless for us to assure you of the ever-increasing and strengthening bond of sympathy which we feel is uniting the Presbyterian churches in Great Britain and the United States in this time of war.

We are deeply concerned that our churches should be lifted, as our President Wilson has suggested—"to the flood tide of spiritual power."

We have in mind the possibility of a world-wide movement of all Presbyterian bodies. We are now planning and praying with this in mind. Our National Service Commission, appointed by our last General Assembly, and charged with special duties in the light of the world conflict, has voted to send a Commission of ministers and lay-

men to Great Britain to confer with our brethren there regarding the possibilities of such a movement and with the hope, of course, that there may be such a unity of action as would make the movement effective wherever Presbyterian churches are found.

Such expression of confraternity was intended until, the crisis of war having passed, it was thought to be unnecessary.

From England, Scotland, and Australia there had come appeals to Dr. Chapman for his return to those countries for extended evangelistic work. This he hoped to do when relieved of the official burdens of his office.

On Thursday, May sixteenth, 1918, the One Hundred and Thirtieth General Assembly convened in Memorial Hall, Columbus, Ohio. The opening sermon was preached by Dr. Chapman, the retiring Moderator, and was followed by a communion service.

The honour conferred by his Church was the entablature of his distinguished service. Life had reached its climax. In composure of mind and in tranquillity of spirit his face was turned toward home.

From the sun-lighted altitudes, with no fear of evil, he followed the decurrent path, through green pastures and beside still waters, to dwell in the house of the Lord forever.

His closing days were given to the National Service Commission, and to the New Era Forward Movement of his Church. This brought him into fellowship with men to whom he was bound in ties of friendship: Dr. John F. Carson, Dr. David G. Wylie, Dr. A. Woodruff Halsey, Dr. Robert E. Speer, Mr. William A. Harbison, Mr. Arthur Curtiss James, and Mr. Roy M. Hart of the National Service Commission; and Dr. William H. Foulkes, Mr. John T. Manson, Mr. A. R. Nicol, Mr. C. N. Wonacott, and Mr.

James B. Wootan of the New Era Forward Movement. With these men he laboured in untiring devotion until June thirteenth when his physician declared that another operation was imperative. From this second operation it was hoped there might be a complete recovery. On July twenty-sixth, to one of his correspondents in England, he wrote:

> I cannot tell you how sorry I am that our correspondence has been so interrupted. I have been seriously ill in the hospital for many weeks and have just returned home. I have known for a year that I would be obliged sooner or later to have this operation. Of course I am weakened very much but I shall be perfectly well in the future.

Encouraged to believe that the wound would heal he contemplated the many possibilities of future service. Serious problems created by a war-demoralized world were pressing for solution.

At the end of March there was evidence of the tide turning against the German Government. By July first more than a million American soldiers were on the soil of France. In the early part of September the first American army, assaulting the St. Mihiel salient, recovered more than two hundred square miles of French territory and took twenty thousand prisoners. The United States had available for military service thirteen millions of men.

By the middle of September Germany offered to Belgium terms of peace. Bulgaria, at the end of September, signed an armistice and agreed to evacuate Greece and Serbia. Immediately thereafter Germany, under the pressure of constant military disasters, began to disintegrate. The King of Bulgaria abdicated and Prince Maximilian of Badan proposed a cessation of hostilities. Through the

Swiss Government there came to the United States a note requesting the President to take steps toward the restoration of peace. Austria, through the Swedish minister, made a similar plea. The President replied that "he would not feel at liberty to propose a cessation of arms to the governments with which the Government of the United States is associated against the Central Powers so long as the armies of those powers are upon their soil."

On October tenth the American army, having been constantly engaged for two weeks, cleared the Germans out of the Argonne Forest. Two days later the Turkish Government sued for mercy and, on the fourteenth of that month, was compelled to conclude a separate peace. By the twentieth of October the Belgian coast had been cleared of the Germans and the British army was on its victorious way to Brussels. The Turkish army in Mesopotamia surrendered to the British forces on the thirtieth of the month, and on the following day the Inter-Allied War Council at Versailles formulated the terms of an armistice that was to be presented to Germany.

The terms were delivered to the German envoys on November fifth and, on the seventh, word that signatures had been affixed created the wildest enthusiasm in New York City.

On that day Dr. Chapman was in his New York Office. We dined together at the Aldine Club on Fifth Avenue. Suddenly there came the sound of whistles blowing, and of bells ringing, and of the roar of many human voices. We left the dining room and from the windows on the twelfth floor looked out upon the street beneath where "scraps of paper" like a swirling snowstorm were sweeping down upon the crowds that had filled the avenue. Even when it be-

came known that the report was premature there was no abatement of enthusiasm. The end was in sight.

On the eighth of November the German envoys were given notice that the terms of the armistice must be accepted within seventy-two hours. The terms were accepted and on November eleventh the armistice was signed. The war was over. The Peace Council assembled in Paris to frame a treaty of permanent peace.

With the ending of the war the life of the great evangelist drew near to its close. The second operation had proved ineffective and on December twenty-third he was compelled to return to the hospital. "He wanted to wait"—wrote his wife to the soldier son in France—"until after Christmas Day so that all the family might be without apprehension."

But delay was dangerous, and on the evening of December twenty-third the operation was performed. The following day there was hope of an ultimate and complete recovery. But the life so profluent in action had turned its flood and the ebb was flowing fast.

The doctrine of the Lord's Return had been the inspiration of his ministry. He had hoped that he might be alive when the glory of that epiphany should break upon the world. But God had measured his days to link him in death to that blessed hope.

On Christmas morning, between the darkness and the dawn, when the morning star, the symbol of his Lord's Return, was glimmering, beauteous and relucent, in the face of the sky, in the quivering light of it, the darkness passed and with it the perfected spirit into the cloudless sunrise of a serene and never-dying day.

William Asher, a veteran in many a spiritual campaign, kept silent and sorrowful vigil over the earthly tabernacle

until it was borne to the manse of the Fourth Presbyterian Church, New York City, the scene of the great evangelist's last pastorate.

Simple and without ostentation were the solemn obsequies. At the Fourth Presbyterian Church, on the morning of December twenty-ninth, his friends paid tribute to his personal worth; and in the afternoon of the same day in the Fifth Avenue Presbyterian Church, recognition was given to his public service.

At Woodlawn, the silent city of the dead, the setting sun, hurling back her flames into the crystal blue of the sky, transfigures the falling curtain of the night into gates of pearl and streets of gold.

So the heavens declare the glory of God and assure the sorrowing soul that at evening time there shall be light.

Upon the centopath, the witness to the indestructible love that placed it there, we read through gathering tears:

J. WILBUR CHAPMAN

TO LIVE IS CHRIST TO DIE IS GAIN

CHAPTER XIX

PERSONALITY

PERSONALITY is elusive and as defiant of definition as the expression on the face of the Sphinx. Delineation, when attempted, too often through adulation or disparagement, fashions but a caricature. For face and form the heliograph is trustworthy and impartial to beauty or ugliness; but the photographer who can develop the one and diminish the other gratifies his patrons and enjoys popular favour.

But no artist can modulate the song of the nightingale or bourgeon the feathers of a partridge into the plumage of a bird of paradise. These creatures are differentiated and self-revealing only through appearance, habit and temper, carriage and conduct; and, in the same manner, personality, behind the screen, gives but cryptic exhibition to self-expression. We observe and make note of face and form, thought and mode of expression, habitual method of life and action, characteristics, typical and peculiar; and, assembling such data into some sort of synthesis, call it personality.

But the flames that flash and fade in the smoke tell us nothing of the heat that produces them. So beyond all outward manifestation and observed phenomena personality remains unrevealable. Yet on such evidence, presumptive and secondary, our judgment is based. By like process we may get a glimpse, at least, of Dr. Chapman's personality —the hidden man encased in its outward form.

He was by nature reserved; clothed with an unexpected dignity that, if it puzzled you, left him impenetrable. Such aloofness led you to think of him as detached and distant, if not inaccessible and unapproachable. But within the barrier of self-repression he was gracious and genial, courteous and considerate. Despite his native diffidence there was always about him a conflicting air of self-reliance; this suggesting strength, the other weakness.

He was above the average height. His frame was strong and compact, and he possessed an extraordinary power to recuperate from depression or overwork. With an enormous capacity for sustained labour, his physique seemed equal to any burden. Heart and intellect worked together.

The flow of his life had the velocity and vehemence of the mountain torrent. Beginning in the heights, as the outlet of a reservoir of an immense native force, it swept on unceasingly save when checked by physical exhaustion which reacted like the stone basin ledge that gathers the water into greater volume only to hurl it onward with increased momentum.

And yet this restless energy, always crowding for expression, was neither boisterous nor spasmodic; it was steady, controlled, resistless—like the surge of the full tide. Some of the heaviest of his responsibilities were assumed while under the embarrassment of grave physical disability of later years, but in despite his will power seemed to create new reserves to feed the flame and keep up steam for overtime and long hauls.

In the prime of vigour and during his long and exacting revival campaigns his force never faltered and his passion never waned. Back of all action there was a sustaining spirit, a bounding impulse, a burning conviction, a super-

human zeal that carried him to the very heart of the conflict and kept him there until the slaves for whom he fought were free men in Christ.

He "gave the impression"—as one that knew him for a quarter of a century has said—"that he was aware of the destiny-telling nature of his work and of the necessity that he should employ all human and divine powers in the prosecution of his tasks. He knew that he was the agent of the Holy Spirit, and that he dare not violate the message of that Spirit nor employ any methods discordant with the Spirit. He knew that the soul of man was to be reverenced as related to God, and that in dealing with it all skill and delicacy needed to be employed. Hence Dr. Chapman, true as steel to the Gospel and to man's welfare, never violated good taste, never was unrefined, never dissociated the Gospel from that which is choice and dignified in human culture."*

It was no mere tribute to conventionality, but rather a consciousness of moral obligation, that kept him from the violation of good form in manner and message. There were times when he would pass from something worthy to something laughable, but never in the pulpit nor on the platform. Under his passionate appeal decisions were to determine human destiny. With such solemn issue there could be no trifling.

In constantly keeping to the higher levels, both in manner and expression, we have—as Dr. Hill says:

> An explanation of his power in the pulpit making him the world's great evangelist. Not in clear thinking—but he was always lucid; not in accuracy and felicity of expression—and in this he never failed; not in faultless delivery—yet his manner was irresistible, was the

*Rev. Edward Yates Hill, D. D., in a memorial address delivered in Philadelphia, January 12, 1919.

secret of his power: it was rather in that quality found in supremest measure in Christ—surpassingly spiritual and moral persuasiveness. Even when making no appeal, he was appealing. He might be severe yet his kindness gripped the heart. He might be terribly direct yet his sympathy failed antagonism. His sword was bathed in heaven.

In public service his presence was commanding. His gravity and dignity of manner gave authority to every spoken word. His thought, never flat nor stale, but imaginative and epigrammatic, was expressed in direct and simple speech that appealed less to culture than to the primitive emotions. His illustrations were windows through which you looked out upon the living realities. There were no doubts, no negations, no shadows, no clouds floating through purple mists into nebulous nothing.

His voice, rich, deep, and musical, arrested and held the attention like the softened sound of martial music. His electric sentences, brilliant at times, were like flashes of lightning. They leaped from his mind molten. The flame seemed to be hurled by the outstretched forefinger. Such was the impression made upon you when he was speaking. Afterward, when you read these same sentences, expressed in cold type by the newspapers, they seemed sterile and commonplace, which lays emphasis upon the fact—so often ignored—that *manner* is of importance no less than *matter*.

In theology Dr. Chapman was a conservative. He believed in the ancient doctrines, not because they were ancient, but on evidence of experience that precluded reasonable doubt.

The probationary ages before Christ had reduced to demonstration the moral unity of mankind. The world by its own evidence had proved itself under condemnation.

Man was lost beyond self-recovery. There was no hope save in God. The plan of redemption, involving the new birth, however incomprehensible to the inquiring Nicodemus, was easily apprehended by the dying sinner. Such facts Dr. Chapman accepted as fundamental. He knew the source and course of evil, administered the remedy, and found it to be sovereign and sure. His conclusion, based on the logic of facts, was crucial and decisive. Hence his religion was not so much of theology and scholarship as it was of service and sacrifice.

He repudiated uncompromisingly the spurious but popular Gospel that prescribes material remedies for social ills, and was enough of an Aristotelian philosopher to believe "that social wrong is only the symbol of spiritual wrong, and that spiritual remedies will alone heal what is ultimately a spiritual malady."

He neither sought nor was credited with great erudition. To the one Gospel, as revealed in the New Testament, he confined himself. He was regarded by some as old fashioned and out of date, but none questioned his achievements.

Two ministers in Boston were leaving Tremont Temple after Dr. Chapman had preached.

"The same old thing," said one with a sneer.

"Yes," replied the other, "with the same old results."

They were of different opinion, but in their point of view they were poles apart.

His brilliant success in fishing for men evoked the wonder —if not the envy—of those lamenting that they "have toiled all night, and have taken nothing."

Dr. Chapman fished on while his variously minded spectators counted and sorted and depreciated the haul his nets

brought to the shore. Having finished the computation they returned to the ordinary occupation of "mending their nets."

Dr. Chapman, like General Booth at seventy-nine, went on fishing—"fishing for souls in the same old way, with the same old net"; and, repeating the words of the Boston minister, we may add—"with the same old results."

If he was considered narrow in theology, he was acknowledged by all to be cosmopolitan in sympathy. His benevolences and affections were worldwide.

He studied the interests of the human race, not merely for philanthropic and humane reasons, but to give men the Gospel as the only criterion of action and basis of morality. This was the great commission delivered to the Church, and he was a Church statesman.

To quote Dr. Hill again:

> The individualism of his evangel did not obscure his sense of the Church's responsibility to meet the social sins and moral abuses of this generation. He held that the Church must enter with vigour and consecration upon a New Era in which religion should be given sanction and strength to a great reformation of conduct in all nations. His influence in the churches was centripetal, drawing the denomination together in closer fellowship and union for the redemption of life.

As a member of the Committee on Church Coöperation and Union he laboured, with a somewhat vague hope of ultimate organic union, to bring the evangelical churches into coöperation. He was the Chairman of a Sub-Committee on the Union of Presbyterian and Reformed churches and believed thoroughly in such denominational coöperation.

He made a good Moderator of the General Assembly, not because of his familiarity with parliamentary law nor because the incarnation of that law, Dr. Roberts, stood at his

elbow; but because when, through ignorance of the one or disregard of the other, he became entangled by debate and saw evidence of rising irritation, he would clear the atmosphere and extricate himself by starting a hymn in which the Assembly would join and laughingly let it go at that.

Dr. W. S. Rollings, in "A Review and an Appreciation" at the close of the Adelaide mission, wrote:

Doctor Chapman counted for much in the previous mission; he counted for more in this. Then he became the spiritual father of hundreds; now his spiritual family in South Australia has received great—yes, great both in point of numbers and character—accessions.

Those who have the ability to judge, and the right to speak, will say that in preaching, in evangelism, and in generalship he has grown since his last visit. He speaks out of a fuller knowledge, a finer judgment, and a richer experience. He has been, and still is, pressing toward the goal. In whatsoever business a man may be engaged, whatever may be his religious position or outlook, it would be an education in all that makes for personality to get near to Dr. Chapman in the conduct of a great mission.

His generalship is not obtrusive, but simply superb and superbly simple. There is no litter about his soul's premises, no dust or fog in the atmosphere of his brain. He has a master purpose—that is, to save men from sin to God. And he goes the straightest way to reach the goal and gets there. But behind the master purpose there is a master passion, the dynamic of the purpose, and that is love for men inspired by love for Christ. A master purpose, the forces of which are fed by the fires of a master passion, that expresses Dr. Chapman. His swift, clear utterances; his balanced judgement that not once lapsed into a blunder of indiscretion of expression; his large charity that compels his silence in the face of criticism, or leads him only to excuse it; his appreciation of his brethren in the ministry, and the honour he does them, and the loyalty he shows them; his ability to toil terribly (to put it mildly) without vital exhaustion—these, and all the etceteras of his powerful personality may be traced back to the master purpose and the master passion of his life. These express him, but do not explain him. His highest power is elusive; it will not yield its secret to critical analysis; it belongs to the region spiritual and not intellectual. His personality plus quality and intensity, which goes

to make up a man of God. A man of God! The man we can know; but the infinite powers of which he becomes the instrument who can fathom or explore? Dr. Chapman is an instrument of Christ, and that alone accounts for his success in soul-winning; and he is the first to place the crown of all his being and doing on the brow that was wet with the blood upon the cross.

One picture of Dr. Chapman will remain with the writer—many, but one above the many. It was after the men's meeting on the last Sunday afternoon of the mission. Six thousand men had been held for nearly two hours. Scores of them had made the great choice. It was nearly five o'clock, and, except for the converts in the front seats of the building, only a few remained. But to these Dr. Chapman made one more appeal. And from the few, some came to Christ. He will get the utmost he can out of every meeting for Christ. He does make the utmost use of the opportunity to save men, and so his gleanings are more than the harvestings of many. We magnify Christ in him.

It was not, however, by the general public that Dr. Chapman was best known and loved. Like many other men rising to international recognition he had no large circle of personal and intimate friends. His natural reserve kept many at a distance who, had they broken through this barrier, would have found him one of the most delightful and genial companions. Possessed of a rare sense of humour, this was with him—as with Spurgeon—a saving grace. Walking along the street nothing that appealed to the ludicrous escaped him. On one occasion, passing a great building, he stopped short and pointing to a sign, said: "Read that!" The sign merely announced the names of a law firm, but in this case the partners happened to be "Ketcham and Cheatam." He had a fine memory for good stories and could tell them so cleverly that even the repetition of an old one would evoke a genuine laugh. To introduce a "Joe Miller"—insuring for him a genial reception—involves that rare gift possessed only by those with

whom the perception of humour and gift of its expression are as nearly balanced as they were with Dr. Chapman.

His campaigns were so long and so exacting that he in reality had few periods of relaxation and for this reason he enjoyed such intermissions all the more. There were two amusements that had for him a singular attraction: a Negro minstrel and a country circus. At a country circus, with the usual bag of peanuts, with a group of children around him, keenly alive to everything that was going on, more interested in the people than in the show, he gave of himself a greater self-revelation than at many of his more stately public functions. For a man given to the contemplation of the serious things of life some capacity and vent for humour is of inexpressible value. Good humour and liberality are usually bound together, and Dr. Chapman was one of the most generous of men. Large sums of money passed through his hands but, freely as he received, so freely did he give.

During his term as Secretary of the Evangelistic Committee there prevailed at one time an opinion that under his administration the expenses were lavish if not extravagant. The fund upon which he drew, however, was the personal gift of Mr. John H. Converse. The criticism of extravagance led to the appointment of a Committee with instructions to bring the matter to the attention of Mr. Converse. Dr. John Willis Baer was a member of that Committee and discharged his function at a luncheon in New York. Mr. Converse listened patiently and without interruption until Dr. Baer had finished and then quietly remarked—"Has it ever occurred to the Committee that this is my money?" This question silenced the critics and Dr. Chapman continued the expenditures.

He accumulated for himself no fortune and was insured only for so modest an amount as was necessary to meet what he believed to be the natural obligation of kinship. Scores of young men were led into the ministry by his influence, and many of them were carried through their preparatory and college course by the contributions received from him. No one ever appealed to him in vain. He gave ungrudgingly, even when he had a suspicion that advantage was being taken of his generosity.

Trustful of others he did not always see the traps set by the "Knights of the Rosy Cross."

On one occasion a pious gold-brick distributor sold him an orange grove in Porto Rico. This was to be a fortune winner. In a few years it would produce an income that would lift his name to a conspicuous place on the surtax list and provide a surplus sufficient to enable him to divide the winters between Palm Beach and Cairo.

The golden glow of the orange has its fascination. This grove was so potentially prolific and so alluringly promising that it would require no personal supervision. The promoters, at a nominal cost to the purchaser, anxious to enrich their patrons, would cultivate and care for it until the golden fruit, large and luscious, would make automatically and annually princely returns.

The grove was purchased and there followed a period of "watchful waiting" for the oncoming argosy that was to set him free, henceforth and forever, from all care and "worldly avocations."

Time passed and no south wind, blowing softly, laden with the fragrance of orange blossoms, regaled the nostrils fixedly extended in that direction. He decided to go to Porto Rico and investigate his purchase. On a bright

morning, having arrived at the Island of Promise, he fared forth on horseback from San Juan to scrutinize his acquest. Arriving at his arboretum, he stood up in the stirrups in order that he might obtain a wider view of his fortune-breeding orangery. There spread before him a few acres of ground on which, at irregular spots, there appeared a tope of shrubbery that was devoid of any symptom of impulsive vitality. In the middle of his orchard were rooted three lonely cocoanut palms of exuberant foliage.

The friend that was with him, noticing his face, upon which there was a mingled expression of perplexity and pain, cheerfully observed: "Never mind, Wilbur, you have a noble cocoanut grove from which you ought to be able to gather enough nuts to induce some other preacher to buy the property."

His home was ever open to his friends, and the warmth of his hospitality made a visit one of continuous delight. He seemed to know intuitively how to entertain and to make at home the friends he loved to have about him. He would follow you to the guest room, assure himself that every provision had been made for your comfort, and leave you with the comfortable thought that you need not be concerned about rising, for he himself would call you in ample time for breakfast. Everything that he possessed was at your disposal. You could drive his horses, commandeer his automobile, make use of his books, dictate to his secretary, and—strange to say—he would feel hurt if you did not leave your letters with him to provide the postage and mail.

He was immaculate in appearance; the embodiment of neatness and good taste. With him dirt and disorder were impossible associates. He lost no time looking for books or papers that he needed. A place for everything and every-

thing in its place was an inexorable statute in the code of his custom. System and regularity marked the routine of each day, and when night came no skeins were left to be unravelled.

He was always punctual in the keeping of his appointments. Rarely if ever was he known to be one minute behind the time fixed for an interview.

He was thought by some to be imperious. He was when defending his convictions of right. Convince him that he was in the wrong and none more beautifully than he exhibited the grace of humility.

Perhaps his most distinctive characteristic was an extreme sensitiveness. A word of criticism would cut like a knife. A word of commendation would evoke the deepest gratitude. Criticism levelled against him personally troubled him less than that aimed at his work. Few men were more responsive to a kind word spoken or a good deed done. He never forgot either the one or the other.

As an illustration of the value he placed on personal consideration the following incident that occurred while he was a patient in the hospital may be related:

During that time Dr. Jowett of the Fifth Avenue Presbyterian Church had made several calls. Afterward, when Dr. Chapman was convalescing in Atlantic City, Dr. Jowett slipped away from New York for a few days' rest. Following his return to New York he received a letter as follows:

MY DEAR DR. JOWETT:

When I said "Good-bye" to you this morning, I realized that I had lost an opportunity of saying to you something that had been in my heart to say ever since you called upon me at the hospital. I know how busy your life must be, and I know that for you to have

taken time out of your work to visit me three times in the hospital must have caused you at least a personal effort. But what I wanted to say to you is this—that I am sure you will never know how much you did for me.

I have had a very strenuous ministry, as you may imagine, and practically all of my life since I entered the ministry has been given up to ministering to others. When you came into my room and prayed for me, you touched me very deeply, and you helped me more than you will ever know.

You also made me understand, as I think I had not understood it before, how gracious and beautiful is the personal ministry of a minister of the Gospel. I wanted to say these things to you instead of attempting to write them, but I hesitated while you were here to break in upon your rest and then besides, I was resting myself. Your ministry is a great inspiration to me, as it is to thousands of others.

The extent of his correspondence was enormous. He received many curious letters—some wise and some otherwise—instructing him how to preach, correcting his theology, suggesting new methods, asking all manner of questions on almost every conceivable subject.

"What strange communications," wrote one of his Scottish correspondents, "you must receive! Your mail must be like a fisherman's trawl—lots of fine fish, but a deal of the crab order."

People perplexed with religious problems pressed him for a solution.

To an inquiry, in reference to certain amusements and rules to govern the religious life, he replied:

It is a very difficult thing to make a rule for another to live by. The rule which governs my life is this: anything that dims my vision of Christ, or takes away my taste for Bible study, or cramps me in my prayer life, or makes Christian work difficult, is wrong for me, and I must, as a Christian, turn away from it.

So he regulated his own conduct and nothing better could he prescribe for others.

He treasured and preserved correspondence concerning the converts of his mission.

In the early part of 1917 he wrote to Mr. Alexander:

I had two letters yesterday from Scotland. One of them was from Mrs. —— of ——— Her boy was killed at the Front. He was converted in our meetings. Two other boys came forward with him; one of them has also died at the Front.

In the same mail I had a letter from Pastor —— and he told me of two young men who had just been received into the Tabernacle, both of whom gave a ringing testimony to the fact that they were converted in our meetings, so that in one mail I had the word that five young men, trophies of ours had accepted Christ. This is most encouraging, is it not?

In a letter from New South Wales—typical of many—a father writes:

A year ago to-day, 16/11/16, our dear laddie died of wounds in France while on duty as a stretcher-bearer. To have been one of the noble army of stretcher-bearers is to have belonged to the company of brave souls who have gone up out of great tribulation, and we seek for grace willingly to give him back to Him who gave him for a little while to us. The other day his personal effects reached us from the battlefield—thank God no German submarine got these precious memorials—and in the packet we found his Testament, all stained with rain of the Somme and much used—and on the front page——

"..... .....

With regards

J. Wilbur Chapman John 5:24 June, 1912."

So now you know why I have written you. This abides with me—my most treasured possession—the little Testament of my noble son, and I am glad to know you gave it to him. This morning we gathered at our family altar and read from it, in words that have a new meaning since Heaven has come so near:

"And they shall see His face;
And there shall be no night there."

No wonder that Dr. Chapman prized such imperishable memorials of spiritual conquest!

To the religious press he was a frequent contributor, and was the author of many books and pamphlets that have had wide circulation. The style of his writings is distinctive and characteristic, often sententious, never pedantic. He had little time for composition, less for revision, and none for ornament or embellishment. His objective was helpfulness. The matter was of more importance than the manner. No minister of the Gospel can read his writings without receiving suggestions of immense value in pulpit and pastoral work.

In his later years he earnestly endeavoured to be helpful to ministers. He sympathized with them, knew their problems, and repeatedly said that he would regard as a failure an evangelistic mission that did not leave the church stronger and the minister more deeply rooted in the affections of his people.

His interests were not altogether centred in the work of evangelism, although this in largest measure controlled his thought. He was loyal to the Government and a sincere lover of his country. In a letter, dated only two months before his death and addressed to his son, a Captain with the Expeditionary Forces abroad, he wrote:

> New York is very much excited in these days because of the Liberty Loan. The streets are crowded with people, bands of music playing everywhere, soldiers are marching, and every effort is being made to "go over the top" this week, as I am sure we shall do. I am a member of the Liberty Loan Committee in Jamaica, and last Sunday made an address in Jamaica for the Liberty Loan, the other speaker being Captain O'Dell, a Canadian soldier. He was wounded twice and gassed once, and is home waiting for his strength to come back again when he will return to the Front.

He honoured the Constitution, believed in its principles of freedom, and met all the obligations of citizenship. He did

what he could by voice and pen to promote civic and social righteousness.

He was devotedly attached to children, especially to those of his own home, and deeply concerned that they should measure up to the high ideals he cherished for them. In another letter to his son, of still later date, he said:

> Life would be worth little to me if you should fail in any way, but then you will not, because you are the child of too many prayers.

In a postscript he says of his grandchild:

> I think the baby has never been so bright and interesting as at the present time. He keeps the whole house full of sunshine, and if he had dark eyes and dark hair he would look as you used to look when you were at his age. We are waiting eagerly for some letter from you.

Affectionate and tender of heart, he clung with singular tenacity to old memories and to old friendships. In a letter written December eighteenth—seven days before his death—he says:

> I could hardly trust myself to come down and tell you that my operation is near at hand, and so I am sending you this line just to wish you and yours a Merry Christmas and a Happy New Year.
>
> I cannot tell you how much your friendship means to me. As I grow older I feel more and more the need of depending upon the friends of my early years and upon no one more than upon yourself.
>
> Always affectionately yours,

The extinction from the world of such personalities would sap its strength and seal its doom.

Few men die without leaving behind them some trace of bitterness. Dr. Chapman was often misunderstood, more often so than fully known, and yet, now that he has passed beyond the pale of criticism, no cloud remains to dim the lustre of his moral worth. He lived unselfishly. In

singleness of heart he laboured to give the knowledge of the Gospel of Christ to a world of sinners. A countless number came up through his ministry out of the mist and the darkness of bondage into the light and the glory of an established peace with God. Death has failed to shatter the tie that binds their heart to his. Of this multitude many were in heaven to greet him there; others are running with patience the race set before them: all to be his "crown of rejoicing."

Eternity has recorded what Time has failed to register. The thread of life unwinding is woven into the warp and weft of the garment that shall clothe us when, in resurrection, we shall stand before God. Blessed are they that shall have washed those robes and made them white in the blood of the Lamb.

In that day of recognition and requital all covering veils shall be removed; and personality, with no possibility of inexpression, shall be disclosed, defined, and known.

THE END

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